

THE CHINESE RECORDER

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Calls to the Chinese Church to Venture Forth

EDITORIAL.

UNIQUE OUTLOOK.

It is frequently said that the Chinese Church has a unique opportunity in that it can take Christian ideals, apply them to certain social problems, and avoid the mistakes of the so-called "Christian" West. That does not mean to say China has no mistakes of her own to correct; she has plenty. The following paragraphs are intended to indicate some of the unique features in the opportunities calling the Chinese Church forward.

MILITARISM.

Shall China become a militaristic nation? An argument frequently advanced against the pacifist position is that China illustrates too well its results. But China does not illustrate pacifism; rather she shows the result of a deliberate refutation of those of her own sages who urged her to be pacifist. Lords of "destructive force" China has had galore but China is not yet as militaristic as some leading Western nations: At the very outside there are two million Chinese men under arms. These, in themselves constitute a large army. But this army, in proportion to China's population is relatively small. China has a long way to travel before she achieves military equality with her "Christian" military exemplars. China's sporadic militaristic attempts are mere gestures com-

pared with those of the West. The Chinese people seem therefore, relatively freer to decide against militarism. What should the Chinese Church do in this situation? Unfortunately there is a growing feeling among Chinese Christians that they should follow the Western practice of relying on war as the final decisive factor in disputes. This is strengthened by the uncertain attitude of the Western Church to the problem. These Chinese Christians claim that only with an adequate army at their back can they treat with foreign nations with due regard to their self-respect. This makes fear the basis of international relationships. Why should not the Chinese Church make *constructive* instead of *destructive* equality its aim? Now what will happen if China wins to an equal place in the militaristic race? For one thing the war of the giants will be due. But a more immediate result concerns us. The move for popular education will have to give place to the race for military equality. That is serious. China cannot, in the present state of her finances or on the present economic status of her people, carry on a campaign for military equality and a popular education movement at the same time. Popular education will go by the board. China militarised and ignorant presents formidable eventualities. The Chinese Church has a unique opportunity to head the Chinese people away from this forecast. We want China to lead the world in friendship not in hitting power.

MAKING A LIVING.

China is not yet overrun with modern industrialism; but we may expect to see it make seven-league strides in the next decade. Already in some centres significant effects on employers, workers and the home are seen. In China's domestic industrial system there are rudiments worth preserving, such as a measure of personal relationship between worker and master, employer's responsibility for employee and a modicum of creative opportunity. But modern methods will supplant the old; and the good may disappear with the bad. Now China may accept Western industrialism with advantages unknown to the West when modern industrialism arose. Of the evil significance of the uncontrolled competitive and exploiting motive, China has evidence in the undesirable aspects of the Western impact upon China. That is a warning. Furthermore, China may profit from a foreknowledge of industrial mistakes in the West and the attempts of the West to correct them. This latter is significant. The industrial problem is still unsolved in the West but it is no longer unknown or untouched. The Church in China enjoys, therefore a double advantage over the Church of the West, in her efforts to apply Christian standards to her industrial life. And China may, if she wishes, save herself much suffering by taking up the

problem at the point to which Western Christianity has already brought it. This is the challenge to the Chinese Church. In the West some improvement has already been achieved. If the Chinese Church can understand the Christian principles of making a living and make an honest attempt to apply them within her own ranks and in those industries for which Christians are responsible, her moral influence will be tremendously increased. But for the Christian Church to thus take the lead in seeking to remedy the evils of her own domestic commercial system and to avoid those of the Western, means that she *must be willing to sacrifice for principle*. This is a challenge to her soul! Who shall win and keep the lead in China—the exploiter or the Church?

RACIAL FRIENDSHIP.

Racial friendship is fundamental to world peace. What can the Chinese Church do to promote it? Have Chinese Christians any advantages here also? Political arrogance China has not lacked. In this she is not unique or alone. But racial antipathy does not seem prominent in Chinese psychology. For seven hundred and fifty years (618-1367 A.D.) and in the T'ang, Sung and Mongol dynasties, foreigners were not only welcomed to China, but given prominent positions therein. Even "anti-foreign" antipathy, which is different from racial antipathy, seems to have been quiescent. This "anti-foreign" antipathy appeared when the worst representatives of the West came to China to "ravish and rob." As a matter of fact racial antipathy is seen mainly in the attitude of the white man to tinted men: it is not as prominent in the relation of tinted races to one another or in the attitude of the tinted races to the white. The Christian Movement in China is affected very little, if at all, by racial antipathy on the part of the Chinese. The causes for such sporadic anti-Western, anti-Christian or anti-Church feelings as are encountered from time to time are political and social, much more than, if at all racial. China has had the open door attitude towards other races. The Chinese understand that brotherhood is a fundamental social relationship and have a gift for friendship. Furthermore, China has no permanent or particularly strong class distinctions to feed racial antipathy. Now Christianity, though promoted by representatives of the self-conscious white race, has done more to bring about friendly racial relations in the world than any other religion. Christian racial fellowship is far too limited; nevertheless it is a fact. It seems then that the combining of the historical attitude of the Chinese people towards other races and the progressive attitude of the Christian religion in its attempts to bring people together give the Church in China a unique start in promoting inter-racial friend-

ship. Furthermore, while the Chinese criticize Christianity, they yet appreciate its spirit, motive and principles. It is possible for the spirit of racial friendship to grow very rapidly in the Chinese Church. We hope to see the Chinese Church take the lead in inter-racial friendliness.

THE DOPE TRAFFIC.

The drug evil is again increasing in China: China's last state may be worse than her first. China's former move to oust this evil was a moral achievement of the utmost significance, even though the motive was a mixture of nationalism and moral indignation. The problem is now world-wide. We need not stop here to make invidious comparisons as to the per capita use of drugs in different countries. We note, however, that through the League of Nations there is being developed a world programme and campaign against drugs. Here again the Chinese Church has a tremendous opportunity. Why is it so hard at present to secure popular support in China for an anti-opium campaign? One explanation is that the nationalistic motive can no longer be appealed to. The other is, of course, that militarism is feeding on and supporting the evil. The fight will be bitter. The movement against it demands two things. First, it must be a movement based on the highest principle alone. It is no exaggeration to say that movements against social evils based on genuine altruism and moral strength find their origin in connection with the Christian Church. Here then is the opportunity of the Chinese Church to prove that evil can be fought by those with disinterested motives. China needs disinterested reformers. Will the Church supply them? The second thing needed is, fearlessness. If the Church can supply this moral fearlessness and lead in the fight against this fiend, challenging the risk it involves, its spiritual and social leadership will be assured. The Western Christian can help the Chinese Church sense the tremendous possibility of a moral leadership that is at the same time an expression of spiritual vitality?

1.

FELLOWSHIP.

The secret of the Christian dynamic is fellowship with God. The necessity of spiritual fellowship among men is central in the social teachings of Christianity. But it is unfortunately true that among Christians fellowship is broken at significant points. What can the Chinese Church do to unite the broken ends of Christian fellowship? In the relationship of the various religious movements in China there is much mutual toleration. This is true even of the sects that on the religious side are combinations of all religions, sometimes including Christianity: it is strikingly true of recent eclectic movements. There is, therefore, nothing in the religious life of the Chinese that corresponds

exactly with the religious sectarian exclusionism of the West. This gives the Chinese Church a favorable start in promoting fellowship of the spirit. It is possible that the Chinese Church will help the West get rid of this unsolved problem of inter-denominational fellowship. That is to be desired. It is certainly true that the religious tendencies of the Chinese people are towards fellowship and against exclusionism. To hold different viewpoints and be comrades does not seem to present any inherent or insoluble difficulty to Chinese Christians. At the present time the warring militaristic factions and the increasing disruption of Chinese society give to the fellowship movement of the Christian Church a special significance. The Chinese people need a demonstration of practical fellowship. The Christian Church must lay more definite and continuous emphasis on the fundamental of spiritual equality. There is every reason to hope that the Chinese Church will take a unique place in bringing about practical Christian fellowship. Chinese Christians have a great advantage over Indian Christians. The absence of caste feeling and the much weaker aggressiveness of the Moslems make their task a simpler one. Leadership in comradeship is another unique opportunity before the Chinese Church.

NATIONAL LEADERSHIP.

The principal vocational interests of Chinese students are education and politics. The higher one goes in the grade of school, the more prominent the interest in politics. This is a natural Chinese tendency. National leadership is a prominent need. There is a growing appreciation of the necessity of moral backbone and character in such leadership. Where may the Chinese people look for the national leadership that has this moral backbone? Christians have their failings. Nevertheless, Christians have been prominent in every moral movement in the world. The problem of international relationship is still far from being solved. But it is Christians who are working most aggressively to find a solution. This is true also of the drug and other problems. The greatest contribution towards the meeting of social needs the Christian Church can make to China is moral leadership. The Christian Church should therefore pay more attention to training those who have this legitimate desire of attaining national leadership. More definite contact with such aspirants in Government Schools should be secured. We should welcome the taking up by strong Christians of national responsibility. Indeed, we might more definitely work to that end with profit. The Christian Church claims, and rightly, to have in Christ the source of moral character. They have also a special responsibility to see that national as well as community and individual needs of such moral character are met. It is

likewise essential that the Christian Church itself take the moral leadership in attacking existing social and political evils, and in searching for solutions to life problems.

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SIGNS OF THE DAWN.

RISING STANDARDS.

Much of the talk and pseudo-science of racial differences is rank nonsense. The young men and women I meet here are of the same calibre and possibilities as I knew across the Pacific. They are self-confident but not immune to that supposedly outgrown spirit which we call hero-worship. They will be what our leaders make of them. I am sure we can rest our hope upon their sincerity.

Our "great men" do not sink into corruption as great as politics exposes them to. But let us turn our eyes away from governmental affairs. There are not a few individuals among us who, on particular lines, prove themselves to be as enthusiastic and self-abnegating as any exemplary citizen in a Western country. Let us hope that under their influence, a new ideal of service will be fostered in this generation. Social progress consists not so much in the advancement of theories as in the minute details of daily life. In this respect we find our young people more adaptable than we expected. For instance we are bringing young men and women together under conditions which were thought impossible ten years ago. Individual responsibility instead of family control, criticism of all authority instead of credulity, that concubinage and bribery are fundamentally wrong, that all should live according to a purpose,—all these principles are now taken for granted. In fact, seriousness of thought is the pervading atmosphere of modern Chinese college life. Even in an uncomplimentary sense adaptability to new conditions is the saving grace that keeps Chinese society from utter disruption. What, for instance preserves us from an economic revolution? One does not understand what the term marginal utility means until one has paid a visit to some smelly wayside matshed and shared a meal with its inmates. I look on the present period as a breathing interval in which we may face the difficulties and think out necessary solutions.

C. W. LUH.

STIRRINGS OF NEW LIFE.

Several Chinese Christians have recently indicated to us a number of *promising signs* in China's present condition. Since their statements overlap we have summarized them. Our informants are Rev. T. C. Bau of Hangchow: Dr. T. H. Lee of Fuh-tan University, Shanghai: Prof. F.C.M. Wei of Boone University, Wuchang: Y. T. Wu, H. C. Hu,

Y.M.C.A. Peking. They are all in close touch with actual conditions. The "Stirrings of New Life" indicated are as follows:—

1. Growing national consciousness and inter-provincial solidarity.
2. A strengthening of public opinion against militarism and corruption in public office. This is seen in inland cities as well as in sea-ports, and manifests itself in the increased number and improved quality of daily papers, periodicals and books. It also involves a more positive attitude and participation in governmental affairs. There are not wanting signs that the authorities also are paying attention to this growing articulation of public opinion.
3. A spreading desire for knowledge as seen in the welcome given to Western lecturers, the growing number of study societies and the translation of Western literature. All this brings with it a widening of the individual and public point of view.
4. A deepening realization of fundamental needs. There is a rising appreciation of the necessity of "character" as essential to the life of individuals, families and society.
5. The realization by the thinking class of religion as a force tremendously needed by China in the present juncture. This includes a rising appreciation of Christianity among non-Christian Chinese which expresses itself not only in less opposition but also in actual sympathy.
6. Growing promotion of education. Here we note the wide-spread popular education movement, and an increase in female education. Education is tending to become more practical also. The rise of indigenous universities within recent years is very encouraging. Among these are Amoy University, North Eastern University of Manchuria, South Eastern University, Hangchow University, and Canton University. These institutions indicate a growing demand for higher education.
7. More progressive young people of superior training taking up education of all grades as a profession.
8. Greater individual and public interest in social conditions and problems. This includes serious study of social problems and evidences of movements among the people for better social conditions.
9. Increase in the number of intelligent progressive young men taking up business as a profession.
10. A tendency towards harmony and co-operation among public organizations when confronting important national or community issues. Evidence of this is seen in:—(1) The National Educational Conference now held annually in different provinces: (2) The Annual Conference of Chambers of Commerce: (3) The Joint Conference of Chambers of Commerce and Educational Associations held at different times in Shanghai and elsewhere.

11. The growing articulation of the Chinese Church. Workers of different denominations are more willing to co-operate and are more conscious of their interdependence in making the work of the Church a success. To make the Chinese Church genuinely independent is a motive and aim coming rapidly into first place.

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THE RUG MAKERS OF PEKING.

Peking rug exports have leaped from Hk. Taels 200,000 in 1913 to Hk. Taels 3,400,000 in 1921. The Christian West has therefore a growing interest in this industry. A careful study of this industry has just been made by C.C. Chu and Thos. C. Blaisdell. Their report will shortly be published in pamphlet form. In the meantime we note a few of its salient facts. The total number of shops studied is 205 with 6,834 workers, including apprentices. No modern machinery is used. Usually the same amount of work is set for each worker each day. The hours of work vary therefore with the individual worker's speed of operation. Naturally younger people will tend to work longer: they mostly work from dawn to dark. The usual form of business organization is that of the individual proprietor though in not a few cases a number of small shops work under a larger one. We are, however, mainly interested in the human factor. The insight into conditions of apprenticeship are illuminating. These are no worse than many cases of child-labor conditions: but they are terrible enough anyhow. At present neither employers nor workers have any type of co-operative organization. The physical conditions under which work is done are appalling. The refined sensibilities of the users of the rugs and those who participate in the trade could not bear the details. Most of the shops are small, overcrowded, poorly ventilated and utterly unsanitary. In only three of the shops do the employees work less than twelve hours a day: 94.4% work between twelve and fourteen hours a day. Only about 6.7% of the workers get one day's rest in seven. An additional group of about the same percentage gets one day a month. The rest take only the usual Chinese holidays. It is estimated that about three quarters of the paid workers receive a wage of under \$9.00 a month: to this must be added the value of "living" estimated at \$3.00 a month. The cheapness of the apprentice labor—they receive no financial remuneration though they do get food and an occasional small allowance—is what makes these rugs cheap. As a whole the industry averages one worker to 2.85 apprentices. It seems evident that comparatively large profits are made. In these neither in personal advantages or favorable working conditions do the workers share. For the Christian Church the main question is, "How can the lives of rug-makers be made more worth while?"

The Luminous Religion

MRS. SAMUEL COULING

IN 635 Nestorianism, under the name of the "Luminous Religion" made its appearance at the Chinese Court, while Western Europe was sunk in the Dark Ages, and while the most glorious of the Chinese dynasties—that of T'ang—was reigning in Hsi An Foo, the present capital of Shensi province. After a prosperous beginning, it disappeared, 'without a trace.'

Nestorianism reappeared in China in Mongol times, and after enjoying considerable prestige and prosperity disappeared once more, this time, however, leaving traces of its sojourn.

These are my two texts; and my paper has taken its present form because I asked myself "What kind of people were these missionaries?" "What was their background?" "What were their beliefs?" "What were their experiences in China?" and "Why did they fail?"

I.

In studying this subject the first thing we have to do is to take off our Roman spectacles. By this I mean those preconceptions which we, who have been civilized and Christianized from Rome, carry with us in all our thinking. Even when Protestants left the Old Mother Church, they by no means lost these spectacles. For example, it seems natural to us to view the movements and the conflicts of early times as Rome viewed them, and we ignore what Rome ignored.

The very name "Nestorians"—a Rome-given name—begs a very big question:—the Nestorians do not call themselves by this name, and yet we have adopted it so thoroughly that it is difficult to find another, though I may often use what is considered the best substitute—Assyrian Christians.

The Nestorians who came to China in the 7th, and again in the 13th. Century, were the spiritual descendants of that once great, now almost forgotten Syriac-speaking Church which grew up in Apostolic times, or very shortly after, outside the Roman Empire, and East of the Euphrates. It was not regarded then as schismatical or heretical, but just as another branch of the root-stock, separated by geographical, racial, linguistic, and political barriers; the "Church of the Easterns," or the "Christians of the East," they were called by their brethren inside the Empire, a name which would mislead us sadly as we have another use for it. They lived in the great but now forgotten Parthia,

NOTE.—Readers of the RECORD are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

which, originally one of the smallest of the kingdoms arising on the ruins of Alexander's empire, grew and grew until it was strong enough to keep Rome at a respectful distance for 400 years, and which, at the height of her power, stretched from the Euphrates to the Indus, and from the Caspian to the Indian Ocean. For us, however, the interest of Parthia lies here: *It was full of Jews*. It is not too much to say that at the time of Christ that is where most of the Jews were. Parthia had conquered the ancient Assyria, whither the ten tribes had been carried away, and they were still in myriads in the province to which Sennacherib carried them off—Adiabene; Parthia had likewise acquired Babylonia whither Nebuchadnezzar had carried the two tribes; and it is well-known that only a fraction of these returned in the time of Cyrus, while those of the ten tribes who joined them were the merest handful.

To the Jews of Christ's time there were no lost tribes. St. Paul speaking before King Agrippa says "The promise of God made unto our fathers, unto which promise our twelve tribes hope to come," and that same Agrippa in a famous speech to the Jews reported by Josephus speaks of their "fellow-tribes in Adiabene." Josephus himself says the Jews were there in myriads, and Jerome in the 15th. Century says so repeatedly; and he lived twenty years in Palestine.

Doubtless large numbers of these Parthian Jews had sunk into the idolatry to which they were so prone: but that many were faithful to the God of Abraham is proved by the list given in Acts of the visitors at Pentecost, where they are in the forefront, "Parthians and Medes, and Elamites and the dwellers in Mesopotamia" heading the list. In particular in the little sub-kingdom of Edessa in Mesopotamia there was a famous colony of them.

It surely would have been a miracle if these Jews had not been evangelized. The Pentecostal visitors would be the first to take the news; there was no grave language difficulty, and the statements the Nestorians make—that they were evangelized by Thomas and Thaddeus, and by Addai, one of the seventy—though mixed with much legend, are not antecedently improbable. Their bitter enemies, the Persian Jews, reproach them to this day with having apostatized at the time of Christ.

What seems beyond doubt, at any rate, is that that good Spirit which bloweth where it listeth very early carried the good seed of the Kingdom over the Euphrates, where it fell upon prepared ground among these Jews, who already had the Old Testament in their own vernacular—Syriac. One surmises that it was much easier for these Jews than for those inside the Roman Empire to receive the Gospel. They were not under the heel of Rome and did not associate the

Messiah with a deliverer from the Roman tyranny: they had no Pharisees and Sadducees to lead them astray: they had had no share in the persecution and crucifixion of our Lord. So the Church East of the Euphrates, though it early made many converts from paganism and some from Magianism, began among the Jews, and bears to this day many marks of its Hebrew origin. Its people call themselves Nazareans—the very name for Jews who have turned Christian, and *Berri-Israel*, 'sons of Israel.' Their usual name for our Lord is Messiah. Many of their customs are Jewish, and so are their names, as the list on the Nestorian tablet proves—their very physiognomy is Semitic, we are told.

The Church of the East was at first very prosperous; it has been said that "When the visions of the Apocalypse were first revealed and for many succeeding centuries, the trans-Euphratean was the principal portion of the Christian Church."

This was largely due to the peace and liberty it enjoyed under Parthia, while inside the Roman Empire Christians were tormented by Jews and Romans alike. After A.D. 70, when Jerusalem was destroyed and Palestinian Christianity practically ceased to exist, very possibly the ranks of the Parthian Christians were augmented by refugees, and they were certainly a haven for the Roman Christians during the ten great persecutions by the Emperors.

The Church which sent those first Nestorians to China had in the five or six hundred years of its history met with four great events, the memory of which was keen in all its members.

There was first, the conquest of the Parthian State, which had inherited the tolerant Hellenistic methods of Alexander, by the Neo-Persian Empire in 225. This was the recovery of a dominion by a native family, from aliens of the same race, something like the Ming Dynasty getting back China from the Mongols; and the two immediate results were the establishment by the State of the old national religion—Magianism or Zoroastrianism—always, (from race hatred) unfriendly to Jews and therefore to Christianity; and an increased hostility to Rome. The Parthians would have been content if Rome had remained west of the Euphrates; the Neo-Persians dreamt of restoring the Empire of Darius, and pushing the Romans back into Europe, where they belonged.

The second great event for the Christians of the East was the conversion of Constantine the Great to Christianity in 312, followed by the giving of liberty to his Christian subjects (in 314) and the removal of the capital to Constantinople (in 330.) Before Constantine's conversion, refugees from Roman persecution were received with welcome by the Persians—they were enemies of the enemies of

Persia, and were useful in many ways. But as soon as the Peace of the Church brought security to the Roman Christians, the troubles of the Easterns began. Hardly had Constantine breathed his last when Sapor I of Persia began that aggressive policy against Rome which only ended when Islam wiped out his successors and their kingdom, too. For Sapor, every Christian in his kingdom was now a supporter of the Christian Roman Empire, a potential traitor, if not an actual spy. A terrible persecution arose—the first of many. The souls of 16,000 martyrs of this first persecution are prayed for by name seven times a day by the Assyrian Christians to this hour and countless numbers perished unrecorded.*

The third great thing in their history was their gradual alienation from the Roman Church, and the declaration of their independence in A.D. 484, to which matter we shall return later.

The fourth great thing was still going on when the Nestorians came to China in 635, *i.e.* the conquest of Persia by the Mohammedans, and a bloody defeat at the hands of Islam was sustained by the Persians in this very year: some have even regarded the Nestorian preachers as refugees, remembering that the boundaries of Persia 'marched' with China under the T'angs.

II.

What beliefs did these teachers of the "Luminous Religion" bring with them? If these Christians of the East are not Nestorians, why do we call them so? and why do they object to the name? To answer the last question first: they say they do not want to be thus called, because they were a powerful Church centuries before Nestorius was born or thought of: because he was not one of them: because he never visited them nor spoke their language: because they are no disciples of his: because, if anything, he is a disciple of theirs, as he formulated ideas they were inclined to. They do not condemn him; they think he was a much-misrepresented and much-wronged man, and their forefathers never accepted the ruling of the Council of Ephesus which condemned him in 431. They even approve of him for being against the doctrine of purgatory, and for fighting against the title Θεοτοκος, "Mother of God" for Christ's mother.

As to the other and most important of Nestorius's heresies—that the Divine and human natures in Christ were separate and must not be confused—they insist that Nestorius did not mean what his bitter

*Note. Unrecorded owing to the fact that in those times among the Easterns only celibates were given baptism: the vast majority of the Christians were what we should call "the congregation" or "adherents."

enemy Cyril of Alexandria, who engineered the Council, insisted that he meant. And this is probably true, for it is a perennial fault in all controversy to insist that your opponent's statements must be taken with *your* interpretation.

So the Assyrian Christians to this day only call themselves Nestorians in the same way as the Friends call themselves Quakers, *i.e.* in a good-humoured concession to the ignorance or prejudice of others.

As to our first question "If these people are not Nestorians, why do we call them so?" The answer is, "*Because the Roman Christians did.*" And why did *they* call them so? As the result of a quarrel, caused, as most quarrels are, by different points of view, misunderstanding, and a liberal addition of human frailty.

How did this quarrel come to pass? In the first place, the Church within the Roman Empire was predominantly Gentile, with Greek as the *lingua franca*. The removal of the capital to Constantinople encouraged the exploration of the Christian mysteries by the restless Greek mind, which regarded itself as equal to all things Having settled, after a long tussle, that Christ was truly God and truly Man, the next question was started, "How did the two natures co-exist in Him?" We are content to leave such mysteries in the bosom of the Father, but not so those Hellenistic Christians of the early centuries.

Now,—the Church of the Easterns, as we have said, was predominately Jewish, in influence, if not in actual members; it was Syriac-speaking; it was comparatively static and apostolic; neither the language nor the type of mind prevailing there lent itself to the theological subtleties so eagerly discussed within the Empire. Moreover, at first they had only the Old Testament. It was not till about A.D. 175 that they had a Harmony of the Four Gospels made for them by an Assyrian who knew Greek, and it was not till the fifth century (episcopate of Rabbûla 411-435) that the New Testament was translated into Syriac. Not having that, they had no storehouse of texts to hurl at each other, and therefore no systematic theology.

We have also to remember that the Syriac-speaking and Greek-speaking Christians did not fully comprehend each other's meaning, and that the Easterns, brought up in Magian circles, were accustomed to a dualistic philosophy and certainly sometimes spoke of the separateness of the Two Natures in Christ in language which seemed to the Westerns "Nestorian": but they were no hair-splitters, and would not have been alienated from their Roman brethren had they not been required to condemn Nestorius, after Ephesus, as the price of continued unity. Unfortunately, the breach became permanent, because it was not orthodoxy which was prevailing in the West but another, and surely worse heresy than Nestorianism, that of Monophysitism—the doctrine

that in Christ there was only one nature and that, the Divine.* It was these other heretics who quarrelled with the Easterns and made things so unpleasant.

Now, after the Council of Ephesus and the condemnation of Nestorius, those who took his part had their head-quarters at Edessa, the old home of Assyrian Christianity. But Edessa was just inside the Roman Empire by this time, and the Emperor Zeno—a strong Monophysite—closed the priests' training college there in 489, and dispersed the students. He made his heresy the established creed of the Empire, and those who disagreed with him were all branded as Nestorians, "Two-Nature heretics."

This scattering of the Edessa students, who naturally fled to the friendly Assyrian Church, had great results.

1. There was a wonderful outburst of missionary zeal on this infusion of new blood.

2. The Persian Christians' standing *vis-à-vis* their own government improved. The new-comers were welcomed. As persecuted by Rome, they were injured innocents, not faithless spies.

3. Their type of belief—as popular with the Government—became the prevalent form of Persian Christianity; if ever the Assyrian Christians could be called Nestorians, this was the time; but neither they nor Nestorius himself were Nestorians in the sense put upon their ideas by the Romans.

In 612, the creed which is accepted to-day was formulated. It did not add anything to, nor take anything from their former creed of 410, but re-cast it. What is it—this creed which twenty-two years afterwards made its appearance in China? Doctrinally, it is identical with the Nicene Creed we use to-day, minus the *filioque* clause, of course. To sum up, on this point of heresy:—Dr. Wigram, Head of the Mission of the Archbishop of Canterbury to Assyrian Christians, a great student of their history, and an expert in their tongue, wrote in 1910 that the breach between them and the Church Catholic was due to a misunderstanding which might easily have been set right had the right men been forth coming; that the Assyrian Christians were never more than formal heretics, and had long ceased to be even such: that a Concordat between them and the Church of England was quite practicable, and that what they needed was sympathy and instruction, not proselytizing.

So much for the beliefs which the Nestorian missionaries brought to China in 635.

*Note. Out of the five patriarchates in the Roman Empire all but one, Rome—City in the Far West—had accepted this.

III.

We have just referred to the revival of interest in Missions which followed the inrush of refugees from Edessa. The Nestorians were always missionaries, however; to them is due the honour of all evangelization of Asia east of the Roman Empire for many centuries; to be exact, their missions extended in time from the end of the third to nearly the middle of the sixteenth century, and in space from the Mediterranean to the Pacific and from the Indian Ocean to the Caspian. The most flourishing period, however, was from the seventh century to the middle of the thirteenth, which period embraces the two introductions into China of which we know. It does not follow there were no earlier attempts: the Assyrian records and also the Roman traditions say that there were, though it is possible that the name "China" is used vaguely.

These Assyrian records, however, tell us plainly that about 714 a Metropolitan was appointed for China, and that from 719 to 745 many missionaries were sent there, and that the Emperor had a church of his own adorned with the statues of his ancestors: that Christianity was especially prosperous under Su Tsung, who in 757 ordered a great many churches to be built, and under his successor, T'ai Tsung, still more so. As to this early venture, 'The rest is silence' on both sides for more than 800 years.

IV.

As to the second introduction of Assyrian Christianity into China, "there is no trace whatever at present in any quarter of Christians in China proper during the tenth and eleventh centuries;* but in the twelfth century we hear of them again, though not exactly as missionaries.

Nestorianism had already been carried to many tribes in High Asia outside the Chinese boundaries of that time. In especial there was Prester John, who is believed to have been the chief of the powerful tribe of the Keraites in North Mongolia, and who became a Christian in the eleventh century. There were the Ouighurs, a Turkic race, to whom the Nestorians gave a script; The Onguts, called by the Chinese the "White Tartars"; and others, whom Pelliot tells us of in his "*Chrétiens d'Asie Centrale et d'Extreme Orient*." They were all the fruits of Nestorian missions.

Then came Genghiz Khan and his invasions, which have well been compared to floods which spread destruction far and near; but floods sometimes also carry things from their native places to cast them safe and sound far, far away, and Nestorian Christianity was carried thus on the waves of Genghiz's conquests right into China, and indeed to

*See *Encyclopædia Sinica*, p. 395.

every part of it. Genghiz was no persecutor of religion, only a restless conqueror of land. He conquered the Christian tribe of the Keraites aforementioned, and married one of his sons to a Kerait princess, who became the mother of the great Kublai Khan, the first Mongol Emperor of China.* She lived and died in the faith, and two of her other sons,—though not Kublai—professed Christianity.

Then there were many soldiers from Christian conquered races—notably the Alans from the Caucasus, of whom we are told there were in 1355, 30,000 in the Khan's service. They filled the most important posts, and were all Christians, at least nominally.

The references to Christians are plentiful in the Dynastic History of the Mongol rulers; and references to the Nestorians of the Khan's dominions are numerous in Marco Polo's famous book. He tells for example, of a young Christian cousin of Kublai's who rebelled against him, putting the Cross on his banner. When he was promptly put down the courtiers mocked at the powerlessness of the Christian symbol to bring good luck. But Kublai rebuked them saying, "How could the Cross protect him? He was doing wrong; and Christ is not the protector of evil-doers."

According to the Venetian, the great Khan was sometimes minded to embrace the Christian faith himself, but for political reasons refrained. "However," said he, "if your Pope will send some priests who can work miracles, I and my people will receive baptism!"

Marco Polo tells of Christian astrologers at Genghiz's Court; of a few Christians even in distant Yunnan, as well as at Suchou, Siningfoo, and Kanchou in the present Kansu: of others at Hokenfoo in Chihli, at Yangchow, at Chinkiang, at Hangchow—and at numerous places in the Khan's dominions outside China Proper; and in many centres he reports fine churches.

All this was Nestorian Christianity, quite unpersecuted. These Nestorians, it would appear, know nothing of the earlier missionaries of their Church under the T'angs. They did not even use the same name for their religion, but were known as *Yeh-li-k'owên*, a transliteration of the word "ärkägün," the origin of which is uncertain, but which was the ordinary name at that time for Christians in Central Asia.

These Christians in China do not seem for the most part to have been Chinese Christians. The policy of the Mongols—in China, at any rate—was to disarm the natives, and give official posts to foreigners. This helps us to understand, by the way, Marco Polo's being given office as governor of Yangchow. He says Kublai liked Christians because they did not tell lies!

*Note. See Palladius "Chinese Recorder" Vol. VI.

There are many traces remaining of these Christians of the Mongol times. They were not missionaries, let us repeat, but independent Christians—"community people," we might say—who according to their amount of zeal and goodness recommended their religion. Quite recently a small Temple of the Cross has been discovered in a remote place in the hills west of Peking; there is another in Kansu; there is an "Adam and Eve Temple" at Hsü Choufoo in our own province, where the people have long paid reverence to the images clad in fig-leaves, as representing man's first ancestors, though they could make nothing of the names Adam and Eve till the missionaries explained them; there is another somewhat similar temple at Ch'ing Kiang P'oo, also in Kiangsu here; but of all the information which has come down to us that contained in the records of Chinkiang is the fullest. Marco Polo had told us of two churches built there in 1278 by one of the great Khan's nobles, Marsarghis of Samarkand, who was made governor of Chinkiang and introduced Christianity into the place. A Chinese work on Chinkiang, of 1333, recently discovered, tells us much about this Marsarghis. The writer says that Marsarghis' father and both grandfathers were Christian Court physicians at Samarkand; and when Genghiz conquered the place in 1221, it happened that the crown prince fell ill. These Christian doctors treated him with sherbet, the Bishop prayed over him, and he recovered. Thereupon one of the doctors was appointed Sherbet-Maker to the Khan. The office was hereditary, the family having their own secret recipe.

In 1268 Marsarghis is sent for to Peking to make sherbet, and on several occasions while Kublai was going on his wars "pacifying" China, Marsarghis is summoned to head-quarters,—still to brew his wonderful sherbet. He was later made governor of Chinkiang, and was there for five years. He was an earnest propagator of his faith, and in obedience to a vision he had, built seven monastories (? churches,) six at Chinkiang and one at Hangchow. For the upkeep of these places Kublai gave more than one thousand English acres of land in Kiangsu and Chekiang. Lists of Chinkiang officials and census returns tell both of other Christian officials and of private Christians, of whom there were 120 in Chinkiang in 1381, as well as 109 "Solitary individuals,"—probably Christian monks are intended.

Two of Marsarghis' six foundations in Chinkiang were got by the Buddhists in 1309; the remaining four seem to have been spared for a number of years.

When the Franciscans came to China in 1289, they found large numbers of Nestorians. They reported them as having departed greatly from their religion, but as so powerful that they would not allow Christians of other communions to erect churches or spread their

peculiar doctrines. The Roman Catholics (they said) were persecuted, but the Nestorians were left alone.

The Mings ended the Mongol rule in 1368 and we hear no more of Nestorian officials. They came with the Mongol dynasty and seem to have gone out with it. How many Chinese converts they made we know not; they can hardly have trained them to be their own priests and governors; and the whole thing just gradually petered out.

From Assyrian sources we know that in 1490 and in 1502, prelates were still being sent to China. From Chinese sources we know that in 1540 a persecution was raised against them; and the great Jesuit Matthew Ricci in 1608 heard of the last remnant of "the worshippers of the Cross" as living in fear of their lives at Kaifêng, though he was told that there had been many both there and in Shantung and Shansi until about the middle of the sixteenth century.* Ricci did not live to learn anything about the earlier Nestorians of the T'ang Dynasty, for the tablet we know so well was not discovered till fifteen years after his death.

*See *Encyclopædia Sinica*, p. 396.

(To be Continued.)

Some Lessons Learned During Forty-one Years in China

J. S. WHITEWRIGHT

I will remember the works of the Lord.—Psalm 77:11

ABOUT forty-two years ago two young students were travelling towards London. As they came into the great London station, they were startled to find everything in a great glare of light and all lit up as they had never seen it before. Electric lights had just been installed. Later they went through a street in France illuminated by similar brilliancy.

During the last forty years the world has made more progress than in the previous 4000 years. Many things suggested were considered incredible but later became credible; then they were regarded as marvellous and after a little more time, were accepted as commonplace. Carlyle says, "When we see a miracle twice it ceases to be a miracle." So it has been with the various discoveries that were made one after the other. Progress was made along many different lines. In 1909 the world was filled with the news that Bleriot had flown across the

Channel. Medical science has brought relief to mankind from many dreaded age-long diseases. During the Spanish-American war for every fourteen men who died of typhoid fever only one was killed in battle: this condition no longer exists.

Many say that this progress has been in material things alone. But who made the "material?" Who made this world? How can anyone talk of the "material" as isolated and separate since God came down in the form of man? God is in all and through all. It has been proven that progress has been greatest where the Christian faith prevails. Think of Lister, Kelvin, Edison, Graham Bell, Marconi—nearly all of these men appeared in countries where Christianity is the dominant religion.

Many of us look back on the early days of mission work when we wearily waited for rare news from the homeland. Sometimes it did not come until weeks or months had gone by. The carriers who brought it had very trying experiences. Now every day we know what is going on throughout the whole world. Messages from loved ones and all countries are constantly coming to us. Journeys that formerly took eighteen days are now made in one. Railways and good roads have decreased distances. Twenty-three years ago in China no railways "defiled the sacred soil," as the Chinese expressed it.

China has also made progress on the intellectual side. Early Chinese village schools were unhealthy rooms without much light or air. They were often so dark that visitors could with difficulty see the pupils. Then they taught the classics and essay writing only. Education was for boys alone, no provision being made for girls. In 1906 (seventeen years ago) a Christian Chinese man started the first school for girls in Tsinan. A year later the officials also established girls' schools. The attendance started with three pupils and soon grew to one thousand; but the three were the beginning.

A few weeks ago there were 3,300 women visitors on one Monday at the Tsinanfu Institute. Of this number 3,150 had bound feet. There are 13,000,000 women in Shantung. Seventeen years ago there were not in all Shantung fifteen women, perhaps not even five, who did not have bound feet. Under its enlightened governor foot binding has practically been abolished in Shansi.

Forty years ago there was but one medical missionary in Tsinan. Everything he brought with him could have been put into the entrance hall of the present hospital and there would have been room to spare. To-day conditions are so much improved that the care taken of the sick is one hundred times better than then.

This care of the sick and other factors have changed the attitude of the Chinese toward foreigners in general, toward their merchandise,

and toward their message. A young missionary and a doctor walking through the streets of Tsinan forty-one years ago were cursed and reviled at every step. About the same time, two missionaries who had been entertained in a friendly manner by some officials were mistreated when they started home. When the Institute buildings were erected eighteen years ago, the rumors then current about them were too foul to mention in a public service to-day. The common people then showed nothing but antagonism toward foreigners.

During the famine of 1889, the missionaries and others did what they could locally to help! Money was also sent from their home countries for this purpose. The governor of the province in forwarding the funds to the Emperor stated that the foreigners had been so overpowered by the majesty and magnificence of the Emperor that they were constrained to pour offerings into his lap.

The Chinese claimed that since the time of Confucius no books had been written, and so clung tenaciously to the sanctity of all their ancient beliefs and institutions.

Then it was sometimes exceedingly difficult to rent a dwelling place. The foreigners were therefore glad to live in "haunted" houses. Now it is possible to buy and build without difficulty.

Ladies in interior cities dared not then walk one hundred yards to visit their nearest foreign neighbors. They were confined to the grounds about their homes. If they did go out in sedan chairs it was necessary to have guards on both sides for protection. Even in Tsinan this condition existed and continued a long time. The difference in the present attitude and atmosphere is almost beyond belief, and is far more than would have been dreamed possible eighteen years ago.

It is true that there is danger of China breaking, or seeking to break, with her past, this no nation can do—or dare to do—and yet make lasting progress. There is also danger that the teaching of her own great sages will be neglected and the lessons of her own history forgotten. There is also danger that what is of least value in western life and institutions will be most widely adopted.

There is no need to dwell on the sad—the unspeakably sad—condition of governmental institutions, the continuous growth of corruption since 1911, and the disorder and lawlessness which characterize so many places in China. But even here there is comfort to be found. In spite of all these chaotic conditions, the nation holds together in some strange sort of a way. Imagine, if you can, the condition of western countries if their central governments were as weak as that of China to-day.

The rapidity of the growth of national consciousness is almost startling. While there is much that gives cause for sorrow in the

manifestations of this national consciousness, there is also much reason for thankfulness. A distinguished novelist has recently been reiterating the old doctrine that the best thing for humanity is to obliterate national life and feeling. Most students of history declare that a nation must realize itself and must try to live up to the best of its own traditions and ideals even while seeking to learn and apply to its own life all that is good in other nations. Then, and then only, may it take its rightful place proudly and humbly; proudly because of all that is good in its own history, humbly in recognition of its weaknesses and defects and because of its readiness to learn all that others may have to teach. Thus may China take her rightful place in the comity of nations and make her contribution to the sum total of the progress of mankind.

China is a nation that has never lost its ideals. No one who, in early years, has saturated himself with the marvellous teachings of Confucius and Mencius—the best by far of all that has been brought forth in non-Christian literature—can fail to be benefited. The same is true of the wonderful Tao Te Ching and also the best Buddhist teachings. Those who study these works will be full of hope for China. When travelling in olden times through towns and villages it was a very useful and helpful thing to read the mottoes on the doors. These expressed—and still do—wonderful ideals and teachings.

Again when we are tempted to be depressed as to progress—real progress—let us remember that it is only a little over twenty years since China turned her face toward the light and sought to learn from those who she formerly regarded as enemies or intruders.

There is to-day on the part of not a few of the best of China's sons an upward trend—a longing for light and more light, for progress and more progress. All this is directly—or indirectly—the result of the impact of the Christian faith (whether acknowledged or not) on the life of China. If progress is slower than we hoped, let us remember what the apostle Paul said to the Christians of his day, "Ye have need of patience." We, too, have need of patience. We need Faith and Hope and Love to enable us to patiently bear what we have to bear, to do what we have to do. We need to learn to think not in months and years but in generations, in centuries, for "the mills of God grind slowly."

One great lesson is the need of perceiving the reality of things, recognizing the truth about the condition of the people—their standards of honor, their standards of truth, their standards of duty. It is because of what is lacking that most of us are here at all. We shall not improve matters by setting up an imaginary standard and then getting exceedingly depressed when we find that our employees do not

come anywhere near it. We are here because things are bad; we are here to help make them better.

But we shall not further the accomplishment of this aim by lack of patience with those who serve with us and who serve us. If we could only keep before our minds at all times how often (with all *our* advantages after eighteen centuries of Christianity) and how deeply we fail to do our duty as we ought, then we might learn patiently to seek to raise in China the standards of conduct, the sense of responsibility, and the realization of duty.

The Chinese are a loyal people. This is shown by the following instances. A foreign teacher was leaving the city where he had taught. Many had come to say, "Good bye" and accompany—or "sung"—him to the outer gate. He felt queerly because none of his students were among these and wondered what had happened to prevent them coming. After travelling fifteen li from the city he found them, their faces wet with tears; lined up on each side of the road waiting to greet him. One old Oxford professor stated his doubts about the gratitude of the Chinese. After hearing a letter received by a friend from a Chinese student he remarked, "That letter is worth ten years of service." Coming back from furlough in the early years, one missionary was deeply touched by finding his Chinese friends had travelled forty li out to welcome him. During the Boxer trouble the loyalty of a Chinese student was proven by his anxiety to save his most precious possessions. He sought a place of safety for them. He was undecided between burial of them in the ground or hiding them in the wall. He decided upon the latter and after removing the bricks, replaced them as they had been originally. The precious possessions passed through the trouble safely. What were these most precious possessions? Notes of the instruction given by his foreign teacher!

One day a man came into a village station with clothes torn and bleeding from abuse. He had been attacked because of his Christian belief. Five years later, his former enemy stood beside him as a student of that same Christianity seeking to learn the reality of faith.

Confucius spoke of the ideal man. Mencius spoke of the divine nobility of man. China must learn that her only hope is in Jesus Christ, Son of Man, Son of God, the only Saviour of mankind. In Him, and Him alone, is fulfilled all that sages ever dreamed about and far more than ever was even dreamed by them.

Progress in the spirit of union has during the last eighteen years been great. Some people say there is less weight now put on Truth but the reality is less weight is put on unessentials.

A young officer wrote a list of the battle honors of his regiment. A brother in a yet more famous regiment did the same for his regiment.

This was proper and all to the good. They did not fire on one another nor did they try to occupy the same section of the trench. They kept in their place. The honor of the regiment was dear to each of them but the honor of the army was dearer still.

The Episcopal Church with its long history of noble traditions, dignity and reverence for its service; the Presbyterian Church with its tradition of persecutions, with its sane democracy, its effective government and noble service to the world in corporate action; the Independent church with its emphasis on the right of private judgment, individual freedom and individual responsibility—all these, and far more, work together for the ideal church of God on earth.

We must not think less about the united church, we must think more. We must honor union and work toward it. Forty-one years ago, a young missionary in Chefoo identified himself with all the services of the Presbyterian church there, though the church was not his own and the language not understood. He did not receive any formal invitation yet he felt he was heartily welcome. At that time people did not, as much as they do now, worship in churches other than their own.

During the present period at home, and yet more abroad, men of different denominations are seeking to build up the Christian commonwealth of all churches. They are willing to give and to share all that is good in their own church and are ready also to receive and to learn from others. Thus working together as Christians should, they are working together with God for the salvation of the whole world.

The *direction* in which a man or church or nation is moving is the all important thing. The progress may be—or seem to be—slow, but we are not always good judges of the rate of progress. Looking back on what has been accomplished in the drawing together of the Christian forces of the world will often hearten and increase our hope.

Some of us recently heard a quotation from a very revered minister of God, who nobly served his day and generation, not only in his own land but also in China. This quotation will bear repeating—"He alone is wealthy who is rich in friendship and love and sympathy." No more precious possession, no happier memory can be carried away by any one from this place than his share of this kindly wealth.

We can look forward to the time when each learning from the other and each strengthening the other, we may grow together into all that is good. What a movement that will be in which the devotion to parents, respect for age, kindness to little children, regard for learning, and the loyalty, patience and other virtues of the Chinese are joined to the passion for liberty and progress, the stern sense of duty and love of truth of the Anglo-Saxon, the thoroughness, the carefulness, the re-

cognition of lawful authority and obedience thereto of the Teuton, the idealism—guided into sane and righteous channels—of the Slav, the Latin vivacity, joy of life and love of the beautiful and the thoughtfulness, gentleness and quietness of the Hindoo. When the peoples of the world add all of what they have that is noble and good to the common life everywhere, through service to the Son of Man, the Son of God, the Saviour of the World, then all men will grow into the measure of the stature of the fulness of Christ. In this hope we live; in this hope we shall die.

The Confucian Civilization

The Confucian Theory of Moral and Religious Education and its Bearing on the Future Civilization of China

Z. K. ZIA

(Continued from page 167, March, 1924 issue)

d. Idealistic tendency

A WORD of explanation is needed here. By idealism, I mean the attitude of those who are after the ideals—the ideal state, the supreme person, the final religion. They want the best.

They are open-minded scholars, the leaders of the nation. They have no prejudices and are not blind to spiritual values. They see the lacks in Chinese civilization, for which Confucianism has been chiefly responsible. They are in dead earnest in seeking the truth and the cause of the troubles of China. Men and women who belong to this group are only here and there to be found. They are only a few morning stars among the four hundred million people. Yet they may be the real saviours of this "sick man of the East."

Our task is to preserve these men and women, to encourage men not to kill them either by violence or by the slow processes of starvation. They already have moral backbone and spiritual discernment; our task is to co-operate with them and correlate their contributions. The dark cloud of the East has its silver lining; our aspiration is to let in the glory of the rising sun.

My programme belongs to this very small group. We are not out for any conquests nor for any warfare. The fatalistic, materialistic and pragmatic tendencies are not necessarily enemies of the idealistic. Only we must not let any of them loose. God must rule, not unknowable fate, nor cruel materialism, nor any subtle idea of progress.



A Family Made Literate

SNAPSHOTS OF THE POPULAR EDUCATION CAMPAIGN, CHEFBOO, 1923



Three Honor Students

The following programme is but an enunciation of a few principles, the details of which are beyond the scope of this article.

1. We must retain what is good in Confucianism.

The schools of China must teach her children the great traditions of the nation to which they belong. The great traditions are to be found in Confucian classics and in Chinese history, which ~~is~~ distinctly Confucian. The ethical ideas, the political maxims, and the sociological principles for which Confucius and his school stood must be taught to the Chinese.

2. We may admit that Confucianism has religious elements here and there, although it is not a religion as such.

The Chinese are entitled to the best religion there is under the sun. Education without religion becomes a peril. The educationalists of China, therefore, must find a way in which their pupils may receive religious education.

3. The best religion, according to the writer's knowledge and belief, is the Christian religion.

Our educational aim will, then, be to lead the child to God, our Heavenly Father. Since we recognize a God who rules all and is in all, the "play safe" policy is no longer desirable. In addition to leading a normal life, we will live a triumphant life.

4. I, therefore, advocate a revival of Confucianism, the introduction of industrial civilization, and plead for the ascendancy of the Christian religion in China.

By a revival of Confucianism, I do not mean to attempt to make Confucius the founder of a "Confucian religion." I mean, rather, to make an analysis of his ideas as I have been trying to do and to carry into practice the profound truth of Jen. By the introduction of industrial civilization, I mean the unselfish use of the inventions that science has given us. If this is properly understood, I see no objection to the co-operation of East, and West. In this sense also Christianity, Confucianism and science need not come into conflict but have every reason for co-operation and coordination. Religion must be the basis of all, and God must be the loving Father of all men.

5. In order to place the Christian religion on a permanent basis in China, Christian education must be put on a more efficient foundation.

The missionary boards in the United States and other Western nations should pay much more attention to Christian education in foreign lands and in China, if the Christian religion is to prevail in China. Christian colleges and schools have taught the Bible to the Chinese. The missionaries who teach the Bible in these institutions would do better to take a course or two in the Schools of Religious Education in their

homelands before they accept these Biblical chairs. Teachers of the Bible must command respect in the presence of Chinese students, or else they had better not teach.

These are the five points which, I hope, will serve as the basis for the working out of the future civilization of China. China is no longer secluded. She must change; for better or for worse, this is our responsibility.

Paul Hutchinson wrote an article entitled "The Future of Religion in China" in the January number of the *Atlantic Monthly*, 1921. His position, as I understand it, is that China will sooner or later be Christianized and that the task lies primarily upon the Chinese themselves. In the main I agree with Hutchinson. As it is, we must remember that Christianity has its rivals and handicaps to face and that at present the Christian churches, practically speaking, are in the hands of missionaries. Our present task is to clear away the rivals and the handicaps. Our present problem is to unite the missionaries and the native preachers and Christian leaders and to secure hearty co-operation. A Chinese student at Harvard wrote an answer to Hutchinson's article. It appeared in the same *Monthly*, in the June number, 1921. The challenge was that Christianity had a lot to show to the Chinese before they could accept it. While Christianity needs no show window, we must admit that the means used in carrying out the principles of Christ have not been very satisfactory. Missionaries are not perfect. And the Western world is by no means a perfect sample of the Christian product. We are all working toward one goal, and perfection is not attained in one day. What the Chinese must see is that there is a marked distinction between the religion of Christ and the churches or the denominations. There are many Christians, but there are no "Christian" nations as yet. China's future civilization will not depend upon any denomination; nor will she depend upon any one nation for support. What China will do, let us hope, will be to accept Christianity and accept it intelligently.

This is the call of the modern religious educationalists. We must make it possible. China needs not only to accept Christianity, but to accept it intelligently. We must not think in comparative terms only, but also in superlative terms. The first sentence in the *World Survey* concerning China is this: "China is the land of unchallenged superlatives." Our idea of "imperialism," if we may call it such, is to work for the day when China becomes the spiritual champion of the world and the world looks to China for high idealism and most unselfish service.

To me, it seems that we need a much more spiritual and divine Saviour than Confucius to save this highly materialized world of ours.

Only the religion of Christ can save Confucianism from the sinister influences of modern tendencies. China has her Old Testament, that of Confucius. She needs the New Testament, that of Jesus Christ. Confucianists have believed in the brotherhood of man. Will they accept the fatherhood of God?

(FINIS)

Regarding Some Titles

H. W. HUBBARD

"But be not ye called Rabbi: for one is your teacher, and all ye are brethren. And call no man your father on the earth: for one is your Father, even He who is in Heaven. Neither be ye called masters: for one is your Master, even the Christ." Matt. 23: 8-10.

A PROVINCIAL body of church leaders representing several thousand Christians recently voted to relegate to the past the use of the Chinese title "Mu Shih" (牧師) in their councils.

The body taking such action was composed of about one-half each of foreigners and Chinese, including one-fifth ordained men. In the foreign councils and correspondence of this same body the English equivalent, "Reverend," is also discarded.

The *functions* usually performed by ministers are still assigned to that qualified class. It is merely the *title* of "Mu Shih" (牧師) that is regarded as objectionable, and, by the foreigners, the corresponding title of "Reverend." The "Reverend," or "Mu Shih" disappears, the "Minister" remains to minister.

What are the considerations leading to this action?

The first is Christ's command: "Be not ye called Rabbi. For One is your teacher."

Christ is talking to His disciples about the rabbis,—that is, He is talking to religious teachers about religious teachers. What He says must have a direct application to religious teachers of our day,—the "Mu Shih" and "Reverends."

Let us first consider the English title "Reverend." It is not very different from that of "Rabbi." It comes from the latin *reverendus*, meaning: feared, revered. Webster gives its meaning as "worthy, or fitting to evoke reverence; entitled to reverential respect; venerated, venerable." "Rabbi" is defined as "a title of respect by which religious teachers were addressed." Are not the titles "Reverend," or "Very Reverend," or "Right Reverend" merely the modern equivalent of the old "Rabbi?" In allowing ourselves to be called by these titles, we

may not perhaps be violating the letter of Christ's command, but we can hardly say that we are not violating the spirit of his teaching.

It is convenient to be able sometimes to distinguish a man's profession or trade by his title. There is that to be said for it, but why not apply the rule to all trades equally, if we are brethren? Or, why not such a fine title as "Minister," which means "to serve?" Why refer to our Minister, as "John Smith, to be feared, to be revered?" Speaking for the ministry, I trust that all of us desire to serve humbly in Christ's name to the end of the road, but in view of Our Master's express command can we accept a title which is a relic of spiritual inequality and oppression? There is but One to be "feared and revered,"—even God.

Let us now consider the Chinese title, "Mu Shih" (牧師.) We are informed by Chinese both within and without the Church constituency, that this expression is un-Chinese, and not especially pleasing when first met with. There is a suggestion in the first character 牧 that the Minister is a shepherd and that the ordinary Christians are sheep,—an implication rather unsuited to China, where the greatest insult is involved in being called an animal of any kind. Of course, to most of us Christians the figure of the Shepherd and his sheep is a beautiful one, but do we not know Who it was who claimed to be the Good Shepherd, and as He said "Be ye not called Rabbi, for One is your teacher and all ye are brethren?" are we sure that he would not add to-day, in the same spirit: "And be ye not called shepherd, for one is your shepherd, and all ye are sheep?" It seems to many of us that the expression not only violates the spirit of Christ's command, but actually the letter, for the last character, Shih (師) is the identical one used in the Chinese translation, when Christ says: "Neither be ye called masters, for one is your Master, even the Christ." What arguments are strong enough to justify such a violation of our Master's express commands?

Both Chinese and foreigners with whom we have talked have felt that a title of this kind emphasized the inequality of Christians rather than brotherhood. Many of us ministers have felt that we were being put in a class by ourselves, professional Christians, who demanded respect and reverence from all *common* Christians. This undemocratic way of separating the minister from other Christians is felt not to be of any help in his work, but rather a barrier to his intimate association with his brothers.

There are many other titles used in China which might be discussed in the same way, in the light of Christ's commands. Perhaps the worst violation both in spirit and letter is the common title used by the Romanist priest of "Shen Fu" (神父.) If this expression is not translated as "Father of God," it must be translated "Holy Father," and appears to be a literal violation of Christ's command, "Call no man

your father on the earth, for one is your Father, even He who is in Heaven." However, as most of our Protestant titles for ministers are quite in the same class it is not for us to cast any stones.

"Hsien sheng" (先生) is a term which I hear frequently applied to my coolie, and even Chinese officials are heard speaking in favor of the democratic movement for a common title to all, of "Hsien sheng." Is there any reason why we missionaries should not do the same, if we believe in the brotherhood and equality of mankind?

The most fundamental question to be raised is this: Have we got entirely away from the idea that a priesthood is necessary to mediate between God and man? Have we entirely transformed the priesthood into a ministry, seeking only to serve in His name? Are we still usurping in the slightest degree the place of Christ as the one mediator between the soul and its God? Is there a tendency among us ministers to dictate to others what they shall or shall not believe, how they must not interpret God's word?

"One is your teacher one is your master even the Christ." I take it that for all of us Jesus Christ and not custom is the supreme authority. Let us take His teaching, particularly with regard to religious teachers, and apply it unsparingly to ourselves. Let us seek only to minister, in His Name, accord to His wishes, asking no special favors.

Some New Testament Principles for a Time of Controversy

EDWIN M. POTEAT

THAT great American Mystic, Henry M. Alden, used the phrase, "The cocksureness of the specialist." For many years he hid himself behind an anonymous editorship of Harper's Magazine.

Two of his books, ("God in His World" 1891, and "A Study of Death" 1895) I count among my treasures. It is in the latter book, if I am not mistaken, that he speaks of the cocksureness of the specialist as a menace. His idea is that the universe is vastly bigger than the specialist knows or can know: let him therefore be clothed upon with modesty. It is much the same as the counsel Cromwell gave to the Scotch Presbyterians when he urged them to cherish a lively sense that they might be mistaken.

Am I wrong in thinking that in times of controversy the menace of cocksureness is especially menacing? One looks in vain among the controversialists for modesty, reserve, the sense of "After all I may

be wrong, or partly wrong; and you, my opponent, partly right." Dr. John A. Hutton said recently in his Westminster pulpit: "Many subjects are most profitably dealt with when a man is calm, and is prepared to hear what can be said on the other side. We should all do well to write out the things on which we feel wildly, and then quietly burn them" (British Weekly, November 15, 1923).

Controversy generally means that each man is trying to make the other pronounce his Shibboleth—the whole performance poisoned by pride; pride of opinion in all the parties to it, which of course scrupulously disguises itself under a mask of "Loyalty to the Truth." All the orthodoxies—of Science, Finance, Politics, Art, Literature, Theology,—develop their specialists who are ready to engage in wordy defense of the dogmas of their specialties. In such an atmosphere men easily transfer their loyalty from living Truth to a given formulation of it; and what was once a living body becomes a skeleton fit only for a museum. The specialist has become a Pharisee, and his truth is dead on his hands.

Surely there is no open road in that direction. What then shall we do? Paul suggests another and a better way—"being zealous to keep the unity of the spirit in the bond of peace." Carlyle is in Paul's mood when he writes, "A loving heart is the beginning of all knowledge." Indeed, the New Testament lays down certain principles which a time of controversy forgets, and deeply needs to heed.

The first of these is that the exploration of truth is an individual obligation. "The Spirit (who is elsewhere called the Spirit of Truth) sat upon *each one* of them." "Try the Spirits" (I John 4:1).

The second principle is that the individual should criticize himself first—cast out the beam out of his own eye before undertaking to pick a mote out of his brother's eye (Matt. 7:5).

The third is that the attempt to gather the heretics and bind them in bundles to burn them will do more harm than good (Matt. 13:28-30).

The fourth is that we must see and sympathize with the good in people not of our party. This is far better than to forbid them or call down fire from heaven to consume them (Mark 9:38; Luke 9:54).

The fifth is that there is coming a complete vindication of the truth. It is a mistake therefore to hold an assize of our own "before the time" (I Cor. 4:5).

The sixth is that each seeker for truth stands or falls to his own Master. Let us not therefore judge one another any longer (Rom. 14:1-13).

It is too much to hope that controversialists in all the fields noted above should respect these New Testament principles. But surely Christians ought to know and practise them!

Fundamentals

F. H. MOSSE

AS I went upon my ways I came to a wall where men were fighting and I stood to watch. The attackers seemed to fight but listlessly, many of them standing sadly apart, unarmed and inactive, while some even tried to stay the hands of those who fought. On the wall, however, it was different; never had I seen such stern fortitude of resistance as these men displayed, though even here were some few who discouraged and held back the fighters. I stood there watching and wondering, and it was soon plain to see which way the tide of victory must turn, for the attackers were armed with every modern device and new-fangled curiosity of warfare, while the defenders on the wall had naught to serve their courage but the discarded weapons of an earlier day. Their faces were hard-set, and there was fear upon their faces; but it was fear for what might befall the beloved city of their defence—for themselves there was no fear. My heart went out to these heroes of the garrison; again and again some section of the parapet came crashing down, and always, ere the dust of the concussion had lifted, a host of them were risking their lives at the danger-point feverishly striving to make good the loss. Their leadership was splendid and their devotion superb, but many of them surely saw how the conflict must end; on the faces of the attackers there was no slightest sign of doubt upon the issue; it was clearly but a matter for time. Here and there amid the smoke upon the wall I caught the flash of banners and could make out a few of the words, "... Inspired . . . the Word . . . Fundamentals . . . Fight for the Faith . . ." and such like. The attackers, too, had their banners, but I had eyes only for the men upon the wall. I was stirred to the depths and strongly moved to join so gallant a band, but even as I turned towards them, the end came; the wall, already weakened in a hundred places, seemed to heave like the chest of a man who strives for air; for one long moment it seemed to hold its breath—as I held mine—and then in a roar of dissolution it was gone, a great gulf beyond all hope of holding or repairing. The van of the attackers poured in across the debris, and before I could act or think I was caught in the surge of their onrush and swept into the city with them. At first I was too dazed to understand, and my next clear impression was to find myself in the great Market Square of the town amid a clamouring excited crowd of the attacking force who cried aloud that the City of Ancient Faith had fallen; but even as I watched I saw that all was not well with the victors; the flush of achievement died out of their

faces, and here and there I saw uneasy and bewildered glances succeeding the certainty of triumph; for here was a curious and a disconcerting thing; once we were past the soldiers of the wall, there were none to be seen but peaceful citizens busily going everywhere upon their several ways with talk and laughter, entirely careless, it seemed, of the tremendous fate that had overwhelmed their city. At length one of the soldiers, who seemed the Captain, stepped forth and roughly seizing a citizen by the shoulder bade him order the elders of the city to repair at once to the Market Square and make their submission. The citizen smiled and said that he would take the message, as he was going that way, and with an amused look upon his face he left the Square. A long time passed, and then came a tall young man, who bade them keep silence while he addressed them, and he said, "The elders cannot see you, for they have their work to do; and why" said he "do you make this stir and commotion in the market-place? If you would stay in the city there is lodging in plenty, and food to eat, and good water to wash you with; for you be a sorry looking crew," he said. To which the Captain made answer in hot anger, "Fool! Know you not that we have taken your City of Ancient Faith, and that you are even now at our mercy?" To this the citizen answered smiling, "All the city is open wide to any who would enter; you are gladly welcome if you would stay here; for, Man, it is your own city that you have so hotly captured." "But," cried the Captain, "your wall is down in ruins; we have broken your defences." "We need no defences," said the citizen, "and we have none. It is true that certain of our citizens are ever, for the zeal that is in them, building small sections of a wall, but these be very small, and round the either end of them, for great tracts of country, men can come and go as they please." "But," cried the Captain again, "those men gave their lives to protect it, Why, why did they defend it so fiercely if it be not needed for defence?" To this the citizen, still smiling, answered "Why, why did you attack it, since it is not needed for defence? There have been many such fights in the history of our city, and they all end as this ends. As for you, Sirs, if you would stay in your city, come with me and I will show you your homes, where you will find all things needful, and, maybe, learn in time some of the wisdom of your city;" and the soldiers followed him wondering.

I would add one word of what befell upon the morrow; for after I had rested and slept I went, as was but natural, to view again the scene of the great adventure I had witnessed at the wall. The first sign that I was near the place was the whistle of an arrow overhead, and as I drew cautiously nearer I saw the defenders still upon the ruins shouting challenges to all on either side their wall. As I stood marvelling I saw again the tall young man of the market-place and

asked him the meaning of all this. "Aye," said he, musing, "thus it has ever been . . . they are the pick of our soldiers, too . . . and half their days they'll spend upon that ruin there . . . Aye," said he, catching sight of a banner, "The Faith once for all delivered to the Saints," and he smiled a sad and whimsical smile, "but not once for all comprehended by the Saints; there has never been but One who fully understood."

A Concise Romanization

Proposed for use in Conjunction with the Chinese National Alphabet

ALEX R. MACKENZIE

NONE of the various systems of Mandarin Romanization at present in use in China permits of a consistent transcription of the Chinese National Phonetic. Considering the ever-increasing importance of the Phonetic, the advantages of a system of Romanization perfectly adapted to the Phonetic and in line with it are manifest. Transcriptions from one to the other could be made almost mechanically. The Romanization that comes nearest to fulfilling the conditions is the Standard System; and if certain modifications of that system, now to be suggested, were adopted, it would be made strictly parallel to, and consistent with, the Phonetic.

A comparative table of the Chinese National and the Romanized Alphabets follows. This embodies the changes proposed in the case of the Romanized.

(1) Consonants.

ㄅ b	ㄉ d	ㄍ g	ㄎ k	ㄗ zh	ㄘ z
ㄆ p	ㄊ t	ㄎ k	ㄌ l	ㄑ ch	ㄒ c
ㄇ m	ㄋ n	ㄋ ng	ㄍ (g)	ㄒ sh	ㄘ s
ㄈ f	ㄌ l	ㄍ x	ㄒ x	ㄒ r	
ㄨ v					

(2) Medials.

— i

ㄣ y

(3) Vocalics.

ㄚ a	ㄞ ai	ㄠ aw	ㄢ an	ㄤ ang	
ㄜ o	ㄟ ei	ㄨ (e) w	ㄣ (e) n	ㄥ (e) ng	ㄦ er
ㄝ ce					
ㄞ e					

The use of the following letters or groups of letters is not new, and therefore calls for no comment here, viz. :—

b, p, m, f, v; d, t, n, l; ch, sh, r; s: i, u: a, o, e; ai, ei; an, en, ang, eng; er.

It ought to be noted that the same letter or group of letters stands for any given letter of the Chinese Alphabet, wherever it is found.

The main points of difference between the proposed new Romanization and former systems are taken up in order.

G stands for « before a vocalic alone, or before *u*, with or without a vocalic following; and for *u* before *i* or *y*, with or without a vocalic following. This double use of *g* is warranted by the fact that « and *u* represent what was formerly a single consonant (見 in the Kanghsi Dictionary.) The modification of « into *u* before *i* and *y* is paralleled by similar changes in English and other Western languages.

Similarly *k* (溪 in Kanghsi) stands for ɤ before a vocalic alone or before *u*, and for ʌ before *i* or *y*. This double use of *k* is not found in English. *Ch* being employed to represent the quite different letter ㄔ can not be used for ʌ.

Ng stands for ɲ and ɳ, which are related to one another analogously to the two pairs just discussed. But the assimilation of ɳ to ɲ is so general that representation of ɳ by simple *n* would give rise to no confusion.

X stands for ɣ and ɣ̃. The use of this particular letter helps to indicate the force of ɣ. *X* is employed in the International Phonetic Alphabet for this sound. The modification of ɣ to ɣ̃ before *i* and *y* is also paralleled in Western languages.

Z (short for dz) is employed to represent ɹ. This corresponds to the original value of this letter, which it still retains in some languages. This use of *z* must not be confounded with its employment to represent the voiced *s* (邪), as in some Chinese dialects.

Corresponding to *z*, as *sh* does to *s*, *zh* is employed for ʒ.

C (short for ts) denotes ʈ, with a sound similar to that which it represents in some European languages and in Esperanto. Or its use may be derived from *ch*, to which it is related as *s* is to *sh*.

The use of *y* (u with a tail in place of two dots) for ʊ resembles its employment in the International Phonetic Alphabet, and calls to mind the first use of this letter to represent the Greek *upsilon* (υ).

Œ is used for œ, the vocalic similar in pronunciation to “u” in the English word “but.”

Aw for ɔ̯ avoids the ambiguous use of *o* as in *ao*.

Ew for ɛ̯ may be compared with the spelling of “sew” and “shew” in English.

E in *ew*, *en*, and *eng*, is dropped after medials used as such, e.g., $\frac{u}{l}$ is written *gin* and $\frac{u}{z}$ *zhung*; but $\frac{u}{l}^*$ *ien*, $\frac{u}{x}$ *uen*, and $\frac{u}{l}$ *yen*, *en* being modified after *i* and *y*, just as *an* is.

The sounds $\frac{u}{z}$, $\frac{u}{z}$, etc., may be exceptionally Romanized *iung*, *giung*, etc.

When it is necessary to represent the vowel sound in *sh*, it may be written *j^{sh}*, and that in *s* may be written *j^s*. (Phonetic ɕ and ʑ respectively; *j* is *i*, with a tail in place of two dots.)

Tones are marked as follows:—1, *fu* (no mark); 2, *fū*; 3, *fú*; 4, *fù*; 5, *fu'*. The use of the apostrophe for the *ru' sheng* indicates that this tone marks a final that has disappeared, or is on the point of vanishing, like Alice's cat. Its omission by one familiar with Northern Mandarin would be condoned, where the omission of the letter "h" would appear a fault.

Tones are marked on the vocalic where possible, except where the medial carries the accent, thus:— $\frac{u}{z}$, *ciàn*; but $\frac{u}{z}$, *sie*.

Diacritical marks are only used for marking the tones.

The system just outlined is concise. Each letter of the Roman Alphabet is employed except \ddot{q} ; and two letters are not used when one suffices. The system is consistent with itself, and with the Chinese National Phonetic, and it is unambiguous.

*Those who have taught Romanization to Chinese students know how persistently they make the "mistake" of spelling 天 *tien*. It is, however, the systems that have been at fault rather than the students!

†If *q* could be replaced by the Phonetic letter ㄑ (for *ng*), it would enhance the conciseness of this system.

The Church in China and International Arrangements

Some Chinese Christian Opinions

THE following is taken from an Editorial on "Foreign Protection" in the Chinese Christian Advocate, October 10, 1923, by Prof. T. C. Chao.

"Since the Lin-cheng affair, bandits have arisen in other places. Some politicians have taken the initiative in agitating the idea of concerted control of China's railways.... Such a move has very important bearings on the future of the Church. What is the attitude of missionaries toward such things and toward extraterritoriality? On the one hand they must be citizens of their own countries and love

their own countries. On the other hand they must also be members of the greatest Kingdom, the Kingdom of God, and therefore love our country. Will there be no conflict between the two loves? In the privilege of extraterritoriality, missionaries have a measure of protection for their lives and property. When there is foreign protection along the railways and rivers, these being lined up with foreign guns and gun-boats, there will be peace for them to spread the Gospel of Peace. What is, however, behind them? We realize that there are many sides to this question. There are difficulties on every hand also. For what missionaries will do they will have their own reasons. We believe that they are determined that their love of Christ and their patriotism should not conflict with each other; we believe that they will not attempt to avoid their responsibility by saying they must not talk about politics. We believe that they are involved in the same issues in which their fellow Christians in China are involved, no matter whether these latter are merchants, travellers or politicians. Most fully do we believe that since they sincerely love Christ and His kingdom, they also in consequence love other peoples and countries. If this were not so they could go home immediately as they would have no business staying as sojourners in a strange land.

But what about us, Chinese Christians? People say that we are "foreign slaves"! Is it true? People say that we eat foreign rice and thus wax fat under foreign protection! Is it true? If it is true, then . . . shame on us! A noted American missionary said recently: "The Chinese Brethren want foreign protection. I telegraphed to the consul to order a gun-boat to protect us and they were very willing to take advantage of this protection." A missionary lady told me: "We of our mission have never asked for indemnity money and people laugh at us. But when our pastors and church members suffer loss in any manner they want indemnity. So even if *we* do not want indemnity, what about our Chinese brethren?" O pain! O shame! O the sadness of it! When our Western brethren mentioned these things they did so in all sincerity. There was nothing in their words to even suggest contempt for our mistakes. I am deeply grateful for their considerate care and love. The government, the law, the soldiers and the bandits cause our fellow Christians and our missionary friends to be uneasy and afraid. Why should we be surprised that *we* seek foreign protection? When our property is robbed and our dear ones lose their lives, what is there that is strange in our seeking, in utter ignorance, to secure indemnities through our foreign friends and through the power of other countries that can compel our own government to do things? . . . If we could depict the real pain and sorrow of our Christian brethren would it not be a history of heart broken experiences? But we need

to understand that such foreign protection and indemnity money as we receive from the hands of our missionary friends are obstacles to the Gospel of Peace and love and to the Kingdom of God. We must understand that when we hold on to these obstacles, we are not showing our love to God and are not loyal to his Kingdom; we are not showing our love for our own Chinese church and our own people and country. We need to understand that as long as we hold on to such obstacles, we are actually causing loss to the honor and dignity of the nation and creating suspicion of our countrymen. This means that we do not love China and therefore are not true citizens of the Republic of China.

Henceforth all patriotic Chinese Christians must do the following two things:

(1) Be determined not to receive foreign protection when in danger.

(2) Refuse to receive indemnity money, secured by foreign help, or intervention, for the loss of lives and property.

Beloved brethren, do you not have this determination? If you cannot go ahead with the work of the Gospel without foreign protection, then why not quickly stop being a preacher and do something else? Can you not get another rice-bowl? But if you want to preach, you must do it in the spirit of adventure and sacrifice! When in need you should be helped by your fellow believers; but should not receive compensation through foreign friends when it means shame for your nation. Life should not be sold for money! In order to protect yourselves, you should group together for self protection against bandits, so that you may fulfill your mission rightly, without taking advantage of the protection you can secure through your missionary friends. Finally my brethren, Who protects our non-Christian brethren when they suffer from banditry? Who gives them indemnity funds? May God our Father who we believe protect us and give us according to our needs."

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BRIEF OF CONVERSATION WITH A MEMBER OF THE GOVERNMENT BOARD
OF AGRICULTURE, AND A GRADUATE OF NANKING
AND MICHIGAN UNIVERSITIES

The student class makes a clamor for the withdrawal from foreigners of extraterritorial rights, but they do not realize its implications. The officials apparently applaud them for the sake of gaining popularity, but, in their hearts, it is their last wish—for it would withdraw from them their one place of refuge after wrong-doing. Their personal interest is paramount in the issue. Another use to which they put the foreign concessions is a place for retiring, after they have gotten their fortune, where they will not be pestered by

relatives and dependents; this explains why many of them prefer Tientsin or Shanghai for old age, rather than their native provinces.

It is good for missionaries to have this attitude of being willing to forego rights—I appreciate their spirit—but I am forced to say, in spite of my patriotic impulses, that it is not time to put it in practice. Once let it be known among the lawless element that missionaries are protectionless, and they would be molested far more than now—there would be more trouble in China than ever. This is not to China's advantage. There would be more confusion, not less, and the progress of Christianity would only be hindered.

To forego these privileges will harm the innocent, and do the guilty no good. It does no real service to the lawless elements to make them feel that they are under no restraint. Take the case of soldiers' monopolizing rights on trains; they think twice before they molest a foreigner, and this is wholesome for them. It would be a good thing for China if there were more such restraints on their conduct.

"Wise as a snake and harmless as a dove" is the ideal held up to us, and this, to me, means that we should be wise, even cunning, in protecting ourselves, and harmless when it comes to attacking others. This is the policy which I think missionaries should adopt, and in doing so they will do no harm to Christianity.

Instead of spending their time making avowals of foregoing protection, they would serve China better if they united in demanding that foreign concessions shall cease to be used as a back door of escape for guilty Chinese. The present state of affairs in this regard encourages and perpetuates wrong-doing, and they would do a real service to China by coming out for the prevention of the use of foreign concessions by Chinese.

The strength of Christianity in China has always been that it is known and recognized for its work among the needy. Even brigands know this, and they molest missionaries only in so far as they can use them as means for their own ends. Put the emphasis on this work of helping the needy, and you cannot go far wrong. The minute missionaries take sides on political questions, criticism will ensue. If you take a position on a fence you are sure to be criticized for not sitting on some other portion of it; better keep off.

The improvement of the needy depends on helping them solve their social and economic problems, and here, it is my belief, Christianity should be known as actively at work. Personally, I believe that we should go in for helping the farmer class. Inquire who are the clerks in banks, agents for tobacco or oil, and you will find that they are graduates of mission schools. Far better to serve the agricultural and

professional trades; the commercial people will see to the preparation of their own people.

I do not consider extraterritoriality a handicap to Christianity.

* * * * *

Herewith my opinion on extra territoriality and other questions. In regard to the first I should say that all criminal or legal cases that are connected with foreigners should be submitted to Chinese authorities; and second, all missionaries during the time of disorder in China should also receive protection from the Chinese government. Of course the Chinese government should be responsible for all her foreign residents, and I believe she will try her best to do so. It may be affirmed that there can be no intentional anti-foreign movement on the part of the Chinese people. The time of the Boxers is over. The Lin-Cheng case, I think, was due to the ignorance of the poverty-stricken people, who attacked foreign passengers more with the idea of getting greater advantage than out of hostility or anti-foreign hatred. And we are paying for the injuries. We shall reap what we sow, so there is no ground for foreign interference. Let China work out her own salvation.

A Methodist preacher, Peking.

The Christian Attitude Towards Present International Agreements

D. E. HOSTE

THAT good and thoughtful men differ on the question of extraterritoriality is well known. The present writer does not propose to discuss this subject in its political aspects; but rather to indicate how both Chinese Christians and foreign Missionaries may often, with advantage to the cause of the Christian Faith in this country, act in particular cases as though extraterritoriality did not exist. That the existence, however, of the provisions in the treaties does much to secure religious liberty for the Christians, especially in the interior, is undeniable. This is true even when those concerned may think it better not actively to avail themselves of official intervention. Practical experience has shown that a simple carrying out of the precepts of our Lord as to the conduct of His followers when exposed to ill treatment or persecution, is not only better from the point of view of religious obedience and consistency, but also does much to remove prejudice, diminish hostility and to win converts. "Follow

me, and I will make you fishers of men," are the words of the Lord Jesus to His disciples of old. It does not require much thought to see that following Christ, in the sense of acting in accordance with His instructions in our relationships with our fellowmen, is eminently calculated to win them. If, for example, when reviled we bless, when despitefully entreated we do good to those so acting, and manifest practical love towards our enemies, it is certain that the consciences of some will be touched and their interest in our message aroused; even though there may be others who will take advantage of what to them appears a weak and foolish line of conduct. That these principles found practical expression in the lives and ministry of our Lord and His apostles, is clear from the New Testament. The early evangelists, so far from relying on the advantages, as men count them, resulting from social or political influence and wealth, were content to know poverty and defencelessness in the hands of their enemies. Instead of deploring such conditions, we find the Apostle Paul affirming that it was so ordered by divine power and wisdom. He writes:

"For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.... Even unto this present hour, we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; and labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it; being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day."

It would be easy to cite other passages in a similar sense, making it clear that, in the judgment of the primitive preachers of the Christian Faith, the very circumstances which, from an ordinary or natural point of view, would hinder the Gospel, were really the means of advancing it; if only those who were put in trust with it met those circumstances in accordance with the spirit and precepts of their Lord. Anyone can see that contempt, prejudice, hatred and ill treatment afford an opportunity for the exhibition of meekness, patience, love and forgiveness, which can be so exhibited in no other way. That wealth, social standing and political power give their possessors influence is, of course, also true. It, however, is not the kind of influence that will really help the Gospel; too often, indeed, these things tend to obscure its essential features, to paralyze its spiritual power, and to deaden its true significance in the hearts of its followers.

We find the apostolic writers expressing the fear lest the Gospel should be hindered by their conduct being inconsistent with their preaching. As St. Paul puts it, "I suffer all things lest I hinder the Gospel." On reflection, it becomes clear that if I preach Gospel and act

Law, I am in danger of becoming the most formidable enemy of my own message. A few years ago, the writer, at that time in the far interior, was listening to an account, which a highly educated Chinese gentleman was giving him, of the process, extending over some years, by which he was gradually brought from a violently anti-Christian attitude to that of a humble, sincere believer in the Lord Jesus Christ. He mentioned an incident which for nearly a year threw him back in his progress towards Christian faith. He had been listening with interest to an address by a missionary, emphasizing the moral beauty of patience, humility and forgiveness towards fellowmen. Unhappily, a day or two afterwards he saw this speaker, who had just got out of a chair, lose his temper with the chair bearers, who were clamouring for more money, and strike one of them. This inconsistency not only removed the good impression previously received, but to a large extent revived his former anti-Christian animosity.

It was the privilege of the writer many years ago to be closely associated with the late Pastor Hsi in carrying on Christian work in the province of Shansi. At that time, when Christians were subjected to persecution for not paying the money required for idolatrous purposes, the custom had been for the missionary to represent the case to the magistrate of the county, requesting him, on the ground of the treaty, to protect the Christians. This the official as a rule did. As time went on, however, it became increasingly evident that this procedure was not helpful in its effects upon either the Christians or those outside the Church. In the former, it engendered a spirit of self-assertion, based upon the idea that the glory of the Church largely consisted in the political power that enabled her to protect her children and disappoint her enemies in the manner just described. At the same time, the non-Christians deeply resented the "loss of face" they incurred, becoming strengthened in their belief that Christianity was a cloak for political propaganda, and so became more than ever alienated from it.

Pastor Hsi, whilst recognizing the evil, also recognized the difficulty of altering the procedure. He knew well that the Christians would misunderstand and resent it as evidencing want of love and interest on the part of those responsible for the welfare of the flock. After much prayer and fasting, he decided to put the matter before the church members in the light of the teaching of the New Testament. As expected, indignation and dismay were expressed by a number of the Christians. Gradually, however, they were persuaded to lay aside their fears and to follow the course which even their limited knowledge of our Lord's precepts led them to see was the one more consistent with true discipleship. Not long afterwards, an attack was made upon one of the most important outstations in the district; the

premises being seized and occupied by a few men armed with knives, who refused to allow worship to be carried on. These men had heard of the procedure which had been agreed upon, and were taking advantage of it. It was decided to give up the premises and secure some in another part of the city. As a rule, bad characters in an inland city do not care to attack premises in the part of a city where they themselves do not reside. Moreover, the "loss of face" inflicted on the foreign religion and the corresponding increment of "face" for themselves was, they felt, already sufficient. During the next few months this band of men was broken up, partly through one or two falling ill and partly through others of them becoming involved in quarrels and difficulties, which necessitated their leaving the district. The result was that exactly a year later, the Church was re-established in its former premises, without having had any recourse to the Mandarin or other influential person in the city. The impression made was deep and widespread. So much so, that the leading member of the gentry called upon the local elder to express his appreciation of the conduct of the Church and to offer his congratulations upon their return to that part of the town. During the succeeding years there was much growth and prosperity in the work. Again and again, when persecution or trouble with outsiders arose, those concerned gave themselves to special prayer, and again and again difficulties were adjusted and happier relationships with outsiders brought about.

It need scarcely be said that Pastor Hsi and his foreign coadjutor, having adopted this procedure in the case of the Christians, accepted its application in their own also. The result was that repeatedly they were unable to visit certain parts of the district, where they knew evil men were lying in wait for them, and more than once they had to pay money to escape from the hands, not of robbers, but of men who had seized one or other of them, in a spirit of opposition to the Christian Faith, strengthened by the knowledge that they would not avail themselves of official protection.

A concrete instance of the application of this principle by Pastor Hsi to his own conduct, may be interesting. Previous to his becoming a Christian, Mr. Hsi was respected and feared in his neighbourhood as a man of force and ability, who could not safely be trifled with. As time went on, however, subsequent to his conversion, the change in his character and conduct was observed, with the usual effect of touching the consciences of some and of emboldening others to take advantage of his seeming weakness. A man of the latter class, who owned land adjoining that of Mr. Hsi, one night removed the boundary stone between them, so as to include in his own property a portion of Mr. Hsi's best land. The latter, on drawing the attention of his neighbour to what had

been done and asking the reason, was met with abuse. Naturally, Mr. Hsi's first impulse was to take the case to the Official. After further prayer and consideration, however, he came to the conclusion that this infringement of his rights was permitted as a test of his faithfulness to the principles which he had been urging upon the Christians under his pastoral care. He, therefore, decided to let the matter rest without taking any further action. Not long afterwards, his neighbour fell ill and in considerable alarm sent for Mr. Hsi, whose reputation in the healing of sickness was considerable. Mr. Hsi saw his opportunity of showing kindness to one who had injured him and gladly took it. He exhorted the sick man to repent of his sins, gave him some medicine and prayed for his restoration to health. Shortly afterwards, the man was quite well again. His conscience was touched and he began to attend the services at Mr. Hsi's house, for a time evincing earnestness in learning the way of life. Whilst Mr. Hsi was well aware that if the man's repentance was genuine, he would return the land which he had fraudulently taken, he did not mention the matter to the man, feeling it should be left to his own conscience. Sad to say, the neighbour did not return the land and soon the impressions he had received passed away and he relapsed into his former state. Not long afterwards, he was taken ill again and died. It can be understood that the moral effect of this incident, both on the Christians and on the community in the neighbourhood, was great. It was recognized that in the case of Pastor Hsi, his Gospel was "not in word only, but in deed."

In advocating the above method, the writer recognizes that to this, as to nearly every general rule, there may be exceptions. This appears in the case of St. Paul, who on one or two occasions availed himself of the fact of his Roman citizenship and of official protection when exposed to illegal treatment. It has to be observed, however, that on those occasions, the Apostle did not ask for the punishment of the offenders or for indemnity for himself. Moreover, granting that St. Paul did once or twice avoid illegal treatment by the means referred to, it is evident from the record of his life and experiences as a preacher of Christian faith that, as a rule, the fact of his Roman citizenship, did not secure for him immunity from violence and injustice. His own words, "of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned" make this abundantly clear. The writer, however, does not desire to ignore the legitimate implication of the fact already mentioned, that once or twice the Apostle did avail himself of his Roman citizenship to escape illegal treatment, even though, as his general record shows, this was by exception. He does not, therefore, take the position that in no circumstances should a friendly representation of the facts of a case be made. He is convinced, however,

that in general the course of suffering wrongfully without the assertion of political status is both in accordance with the tenor of the teaching of Christ and His apostles, and will best promote the interests of the Christian Faith in this country.

Another argument entitled to respectful attention is based upon the responsibility of a foreigner to see to it that the prestige of his own country does not suffer by what he does. The writer fully recognizes the weight of this consideration. Further, the fact that a missionary is in a special way indebted to his Government and its representatives in China, renders it incumbent upon him so to act that the good name of his country should be upheld and his Government kept from embarrassing complications with the Chinese authorities. Speaking with considerable experience, the writer ventures to affirm with confidence that the policy of suffering wrongfully rather than requesting official intervention, will do more to conserve and promote the good name of the country to which the missionary belongs than the other course of appealing for consular intervention.

It is a matter of history that one serious result of this latter method is the danger of unworthy Chinese attaching themselves to the Church, in order to secure the benefit of the latter's political influence, which is sometimes exploited, not for the protection of these spurious believers from the oppression of their enemies, but to help them to carry out nefarious designs of their own. Not a few experienced missionaries have reason to remember with sorrow the evils which have arisen in this way. The Chinese community are well aware of the character of the people coming round the missionary, and if these latter are bad men, the inevitable result is that the better section of that community will hold aloof; their initial prejudice against Christianity being intensified by what they observe. The writer has repeatedly heard high officials, both foreign and Chinese, refer to this abuse, pointing out the harm which it does not only to the Christian Faith as such, but also in engendering ill will between the Chinese community and foreigners. Those with the largest experience in Christian work in this country will probably be the first to recognize how easily the most conscientious and capable foreign missionary may be more or less in the dark regarding the real facts of cases, in which he is asked to intervene on the ground that persecution is going on.

In conclusion, the writer wishes to say that he is not a pacifist in the sense that he thinks the use of material force by Governments is necessarily wrong. In his view, the Christian Scriptures teach plainly that the State must be prepared, when occasion arises, to use force for the suppression of crime and protection of life and property. The Church, on the other hand, is the one corporate body on the earth which

is Christian in the deep and vital sense of that word. She is to be in the world as her Lord was and her whole attitude towards human life is to manifest His heart and mind as expressed in the Gospel. History shows that attempts, however well meant, to establish a Theocracy on the basis of identity of Church and State, has led to confusion as to their respective functions, and to the misuse of their respective powers, to the injury of both of them.

In Remembrance

Dr. Anna K. Scott

ON the 18th of October last, at Granville, Ohio, Dr. Anna K. Scott who for twenty-five years was a medical missionary of the Woman's American Baptist Foreign Mission Society at Swatow, passed to the life beyond. She had reached the age of eighty-five years and six months, having retired from active service in 1914.

On Sunday, December 9th, 1924 a memorial service was held in her honor. Among those who took part were one member of Dr. Scott's first class of medical students and two members of her last class: Dr. Hsu, who for many years was her chief hospital assistant, Miss Sollman, who was her senior colleague under the Woman's Board, and Mr. Waters, her son-in-law. All spoke of her devotion, her love and patience and her abounding buoyancy and cheer in relation to those who came to her for treatment.

Her daughter, Mrs. G. H. Waters of Swatow was with her at the time of her death. Two sons in America also survive her.

Dr. Scott's long life was remarkable for its record of varied service. In 1861 she went out as a bride to India, spending eleven years in Assam. Her husband died in 1869 but it was not until 1873 that she returned to America with her three little children. These she proceeded to educate and at the same time she herself pursued the study of medicine. She practiced medicine for twelve years in Cleveland, Ohio, and when her children were ready to care for themselves, she again applied for missionary appointment and in her fifty-second year came to China as a medical missionary.

Her work at the Swatow-Kakchieh compound culminated in the establishing of the Martha Thresher and Edward Payson Scott Memorial Hospital. She also founded the medical work at Kityang which later developed into the Josephine M. Bixby Memorial Hospital at that important center.

G. H. W.

Our Book Table

THE PRICE OF REFORM.

TIMOTHY RICHARD OF CHINA—WM. E. SOOTHILL. *Seeley, Service & Co., 196 Shaftsbury Avenue, London. Pages 330: Illustrations 13. 12/6d net.*

The price of the Reform and Renaissance Movements which, in spite of swirling reactions and frequent setbacks, are more or less of commonplaces to the present generation of missionaries, is well set forth in this life of Dr. Timothy Richard. In securing a change in attitude and methods on the part of influential Chinese, Dr. Richard took a leading part. The keynote of his life is that he assiduously tried to understand and to promote understanding on the part of and between others. It was this that gave him his almost unparalleled *entrée* into both yamens and the popular heart of China. Toleration, considerateness and generosity, coupled with persistent study, all helped to win for him this *entrée*. Two attitudes on the part of his contemporaries and many of his colleagues, gave him trouble. The first was that of iconoclastic intolerance of anything ever said or produced by the Chinese on matters religious. The second was that of Judaistic or legalistic Christianity. Both these attitudes can be still encountered but happily they are much less in evidence than they used to be. Dr. Richard was one of the men who helped to break them down.

The pioneer work he did along general missionary lines, in connection with famine relief and the opening up of the Chinese mind, are nothing less than remarkable. Not all the reform ideas that he advocated were carried out, but an astounding number of them were. The extent to which his ideas were accorded favourable reception is indicated by the fact that when in February 1898, the Reform Society published a *New Collection of Tracts for the Times*, there were included forty-four essays by Liang Ch'i-ch'ao, thirty-eight by K'ang Yu-wei and *thirty-one* by Dr. Richard. His willingness to consider and recognize the best in people and in China brought him into conflict with his own people and forced him, for the time being, to leave his own mission. It was a bitter experience. Later, however, he rejoined the Baptist Missionary Society and was supported by them as Secretary of the Christian Literature Society, then the S.D.K.

Covering as it does, the period of great Reform Movements, beginning with the over-hasty reformers and ending with the present situation, this volume gives insight into the lives and motives of some of China's sincere patriots. Yuan Chang, for instance, heroically changed the wording of several telegrams issued by the Empress Dowager so that they called for the protection, not the extermination, of the foreigner. Tan Sze-tung, a brilliant scholar, refused to flee with some of his fellow-reformers and announced boldly that "he had heard how many reformers in other lands had died for their country, and that he was willing to shed his blood for his country's salvation." Chou Fu in Szechuan also risked his life in persuading the reactionary Manchu Viceroy, Kwei Chun, to save, not destroy, the foreigners. An interesting question of casuistry is noted at this point as the edicts ordering this destruction of foreigners were hidden in the Viceroy's high boot and their reception denied. A lie thus helped to save life. Many loyal Chinese paid, with their life, for their desire to lead their country forward.

It is again and again intimated that had they listened to Dr. Timothy Richard and gone slower, many of the disastrous results which finally came, would have been avoided. But whenever has *reform* been achieved that way? Human nature is such that, some feel they must fight to retain what they have: others are forced, therefore, to fight for the new and better. Not until a new generation arrives—a generation brought up on the new ideals—does any reform proceed smoothly. China is still in process of bringing forth that new generation.

Dr. Richard's foresightedness and Christian generosity and Justice is seen at its best in his proposal with regards to Shansi University. Instead of the ordinary "vengeance" he proposed that a fine of half a million taels should be imposed upon the province, to be paid in ten years, and to be devoted to the establishment of a university on Western lines at Taiyuanfu. Provincial officialdom somewhat reluctantly accepted this proposal. At the end of this period, for one reason and another, the university closed. But in the meantime its influence so built itself into the life of Shansi that the present model character of that province is attributed largely to the influence of this University and those in it.

We cannot close without referring to Dr. Richard's efforts to promote Christian unity and international co-operation. We remember that some of his schemes were taken as dreams, particularly that of a League of Nations. But we note with gratification that slowly but surely this dream is coming true. Dr. Richard's attempts to found a branch of the Evangelical Alliance with a view to furthering Christian unity and the fact that it only endured for a short while, reminds us of how far we have travelled since that time. We are now considering Christian co-operation and unity *seriously*. We are peering over the denominational walls and seeing that there are Christians on the other side also.

The great problem, however, on which Dr. Richard worked, that of providing a reading and an intellectual people with Christian literature, still awaits solution. We have played at it, but never yet in any adequate way undertaken to provide the literature China needs. It is true that in part the problem of producing some of the literature that Dr. Richard and his colleagues prepared, has been undertaken by Chinese agencies. But it is still true, that the presentation in literature written from the Christian viewpoint, of the relation of God to natural forces and to society in general has still to be made. The best monument to pioneers like Dr. Richard is the mastery of this task. To imitate more widely also the way of himself and sympathetic colleagues in winning the Chinese heart would mean greater and more rapid progress in winning China for Christ.

AN OLD CHINESE GARDEN. STUDIES by KATE KERBY, and Translations by Mo ZUNG-CHUNG. Chung Hwa Book Company, Shanghai, China. 1924 Pp. 88, Mex. \$20.

Lovers of the art and romance of ancient China will welcome this English edition of an earlier Chinese text as a veritable treasure trove of delightful landscapes. These are thirty-one exquisite watercolor paintings done on silk scrolls by Wen Hung-shan, better known as Wen Chen-ming who flourished in the first half of the 16th century under the Mings. Wen was a noted painter and calligrapher—probably in the front rank of Chinese artists,—who also wrote fair verse by way of comment and extollation of the

various nooks and corners of the celebrated Tseh-Tseng-Yuan which he depicts. The compositions are obviously those of a master whose bold brush work created an atmosphere at once so real, restful and fascinating that one is transported, as it were, to another world. His technique, excepting the want of perspective, is at once sprightly, sure, and delicately suggestive. His poetic feeling is given free rein, and his ascetic inclinations, typical of Chinese plastic art, make an instant and abiding appeal. Philosophic calm and love of solitude found expression in his mystic contemplation of poetry, setting and scenery; and the meditative spirit, so captivating to Oriental minds, hovers over his day dreams. The psychological effect of these landscapes upon succeeding generations of cultured Chinese for three hundred years is best seen from a perusal of the eight commemorative inscriptions which form a sort of appendix to the volume.

Wen's calligraphy is an art in itself. His writing still claims disciples among Chinese scholars, in all its principal styles of the script, formal, clerkly and two types of the seal or inscriptional. The characters are vigorously yet delicately drawn giving an impression of rapid or graceful moving across the page. Their symmetry, strength of stroke and powerful delineation command attention. Seeing these one can understand why savants, such as Kang Yu-wei, could for long periods gaze at a specimen of ancient calligraphy as they admire its deft artistry, though it is difficult for foreigners to fathom the fascination of Chinese scholars in studying and practising this very important branch of Chinese art and esthetic accomplishment.

After changing ownership many times Tseh-Tseng-Yuan, now only a shadow of the original, served for years as headquarters of Soochow mandarins whose neglect has left the garden very much dilapidated, and is to-day kept as a public show place to which admission is gained with a few coppers. The area is about five acres in the heart of the City. Though its pristine beauties, like the frail buildings shown in the pictures have long ago vanished, one can yet identify traces of its ancient delights. The woods, ponds, springs, some of the old rocks, bowers, venerable trees and retreats still exist. Tradition has it that at the entrance gate are still some vines planted by Wen himself. The lovely old garden which must have been a small paradise in the Ming dynasty, is now unfortunately only a memory, though a fragrant memory kept green by these pleasurable paintings of Wen Chen-ming.

Mrs. Kerby and Mr. Mo have collaborated very creditably. Their studies, translations of inscriptions and *vers libre* rendition of poems afford foreign as well as native readers a fresher conception of Chinese landscape art and esthetic standards. The publishers are to be congratulated on having produced a really splendid work.

The book is clothed in handsome blue silk with gold braid binding, a most attractive format. The cream colored paper is of soft Fukien bamboo texture, folded four sheets to the leaf, on which the paintings and calligraphs have been superbly reproduced by colotype after being etched on glass, and printed on a proof press,—a slow process which preserves and brings out the lightness of touch and tone shadows which constitute so much of the charm and atmosphere. To be quietly revelling in the beautiful, to breathe in the subtle perfume so redolent in these exquisite landscapes, to imbibe the worshipful spirit of the poet-artist as he communed with Mother Nature

in those halcyon days when art, scholarship, and philosophy went hand in hand with statesmanship, to wonder at the wizardry of Wen's calligraphs,—fairly urges one to enthusiasm over the sensuous joys to be found in this volume.

H. C. MEI.

YANG KUEI-FEI. Shu-Chiung (Mrs. WU LIEN-TEH). *The Commercial Press, Ltd., Shanghai. \$3.00 Mexican.*

Yang Kuei-fei was an exquisitely charming but conspicuously shallow and conscienceless beauty of the Tang Dynasty. She was a Cleopatra in charm but lacking something of her regal capacity. But this book, which tells her story, is so delightfully written as to make us almost forget Kuei-fei's depravity and duplicity. She was faithful to nothing but her own self-gratification. She stirred no interest higher than that of sensuous pleasure. Like the Chinese we recognize her charm and without approving or glossing over her almost unmitigated selfishness. We are left too with a stinging regret that Kuei-fei like so many of her sisters—Western as well as Eastern—blessed with beauty, did not employ her charm to lift up and not pull down her admirers. Her royal companion Ming Huang, was one step lower than she. He was a dissolute monarch who not only discarded other women for the charm of Kuei-fei but finally in arrant cowardice let Kuei-fei be taken to death to save his own life. Six illustrations, of which three are colored, depict something of the elegant splendor in and through which Kuei-fei worked her glowing spell. The whole story is an insight into that aspect of life—all too frequent—wherein monarchs and people fall below their own high ideals. Through it all runs the attractiveness of free self-gratification. An interesting feature of this book is the fact that it is the first of its kind to be written by a Chinese woman. Not all of China's talented and beautiful women allowed their charms to become a curse. We hope the authoress will tell us something of these others also.

A LIVING UNIVERSE. I. P. JACKS. *Hodder and Stoughton, Ltd., London. 2/6 net.*

To speak of the universe as "living" is another way of saying it is the abode and workshop of God. To speak of this "living universe" as resenting man's misuse of it by treating it as made up of dead things to be exploited and fought over only, is another way of reminding us that we live under moral law which if violated means suffering for the violators. All this is putting the spiritual interpretation of the universe into the words of the man on the street. That is what this book does. In everyday words it deals with the great throbbing facts of existence; facts which are often made misty by the words used in presenting them. One most interesting point deals with the problem of getting rid of exploitation and war. This will not be achieved until our present Western civilization changes from a "political" civilization relying on force to achieve selfish ends, to a "cultural" civilization relying upon co-operation for mutual welfare. The present generation of politicians and treaty-makers cannot achieve this. Nevertheless the future is full of promise. We are not lost! We are changing and shall continue to change from the "political" to the "cultural" civilization. A leading factor in this change is education about which many striking remarks are made.

THE RISE OF CHRISTIANITY. FREDERICK OWEN NORTON. *The University of Chicago Press, Chicago, Ill., U.S.A. Postpaid, Gold \$2.10.*

There are two ways of dealing with the records and beginnings of Christianity. One is the "interpretative imagination." To this class belong such books as Papini's "Life of Christ," and Von Loon's "Story of the Bible." Another class is the product of the "historical imagination." Books of this class attempt to collate all available facts and show what was the actual development of the Christian Movement as over against the freer treatment by the interpretative imagination. Books of the latter class while they gain in accuracy tend also to lose somewhat in vitality of interest. It is difficult to be accurate and keenly interesting at the same time. This book succeeds in doing this difficult thing. It is full of interest; it also aims to be accurate. In brief compass the reader can learn how Christianity passed from being a sect in Judaism to the position of a world religion which it has since maintained. He can also realise that Christianity has swept forward most rapidly and irresistably when most true to the spiritual ideals of its Creator and Center. Paul stands out as the great protagonist for this spiritual freedom which Christ had and offered to all men. The conquest between legalism and this spiritual freedom—an ever-present conflict in the religious life—is outlined in a most interesting way. The significance of Paul's victory is also pointed out. "Jesus did not formulate or promulgate a system of doctrine." (page 62) "He announced the coming of the Kingdom of God, an ethical and spiritual relationship resulting in a moral society in which God is not only the ruler but especially the loving father of all the 'citizens'." (page 68) This is a fine book to read just now. It bears on the controversial struggle now going on in Protestantism. That struggle is essentially one between legalism and the spiritual attitude and relationship to God for which Christ stood, for which Paul fought, which is the explanation of the victories so far won by Christianity and which, above all else, constitutes its real message. It is a most excellent book to put in the hands of critical Chinese students and learners. There are copious scripture references and an extensive bibliography. The book is intended as a text book.

THE NEW WORLD OF LABOR. By SHERWOOD EDDY. *New York, George H. Doran Company. 1923. \$1.50 gold. 220 pages.*

This book is the result of investigation into industrial and labor conditions made by Mr. Eddy in ten principal industrial countries during a fourteen months tour in Europe and Asia. These countries included China, Japan and India in Asia, Germany and the Ruhr, France, Italy, Great Britain and Russia in Europe.

The industrial revolution that transformed rural England into a manufacturing country, has in the opinion of the writer entered the Orient as a terrific invasion. In commenting on the unfavorable working conditions and economic injustice in China and Japan he asks this question, "When will East and West alike learn that *justice and nothing less than justice will meet the situation in the new world of labor?*"

As the world at large has been kept in the dark about the actual conditions in Russia, Mr. Eddy's impressions of his recent visit to that country are of much value.

His chapter on the British Labor Movement helps us to better understand the future work of the Labor Cabinet that has just come into power. Mr. Eddy describes the situation in the Ruhr with an impartial, open-mindedness. The Labor Movements in Italy, France and America are commented on objectively. He fully believes that the International Labor Organization in Geneva and the work of the Annual Labor Conference will be important factors in solving the complicated labor problems of the world.

This book will be helpful for those who desire to study the labor problems in different parts of the world. For those who wish to know the industrial conditions in China this book is most valuable as it presents a comparative study of the industrial revolution that affects Europe and America and that has now come to China to affect changes in the social and economic life and that of the Chinese people.

PUT FORTH BY THE MOON. HUBERT L. SIMPSON. *Hodder & Stoughton Ltd., London. 7/6 net.*

These twenty chatty and untheological essays remind one of Christopher Benson. Their diction is however more rugged and they treat more directly Old Testament themes and incidents. Intellectual poise and evangelical fervor mark every essay. At times they rise to heights of real literary beauty and stirring human interest. The significance of incidents like Michal's placing of her god in bed, and Rizpah's watch over her legally murdered sons, is brought out in a telling way. Noble acts and sentiments are displayed against the barbarous background of the times. The incident of blind Samson pulling down the pillars of Dagon's temple to secure retribution on the enemies of Jehovah is retold in an illuminating way. Through all the essays breathes an appreciation of the fact that these Old Testament heroes though often barbarous were yet striving for better things. They did their part in lifting their people and times onto higher and better levels of conduct and religious experience. Again and again their attempts to find justice and draw closer to God shine out against the dark background of that struggling age. Withal a strain of glowing everyday religion, belonging both to the past and the present and as seen apart from form or ritual, runs through these retold stories.

METAPHYSICS OF LIFE AND DEATH. W. TUDOR JONES. *Hodder & Stoughton, Ltd., London. 3/6 net.*

This book aims to show that the whole trend of modern science and philosophy is towards religion in general and the Christian religion in particular. The conclusion reached is that Philosophy leads man to exactly the same place as the Founder of Christianity led him, to a knowledge of God as infinite truth, goodness, holiness and love. Man thus passing from instinctive reactions to experience of inclusive realities above and beyond him comes to feel that this experience must go on growing and hence arrives at certainty of a future life. This book should be helpful to teachers and advanced students of philosophy as related to religion.

是非學體要 ELEMENTS OF MORAL SCIENCE, *third edition revised and enlarged*, by W. M. HAYES D.D. Published by Presbyterian Mission Press. Mission Book Co, 22 cts.

One would say that this book would not appeal to a wide public. It is written on what is usually considered a dull subject and is appropriately dressed in wenli. Yet it has reached a third edition which is a proof that its teaching and method are of more than usual excellence. The foundation of the book was laid by the late Dr. Mateer in lectures to his students and it has been worthily completed by his successor. May it long continue its good work of proving what Mencius taught that the moral faculty is man's highest and most authoritative attribute.

J. D.

THE SHEER FOLLY OF PREACHING. By ALEXANDER MACCOLL. Hodder and Stoughton, Ltd., London, 7/6 net. Size 7½×5 inches, 217 pages.

The title of this book is not a very happy one. It is a collection of nineteen ordinary sermons, published, so the writer tells us—as they have been preached. The author says that “they are sent forth as sincere expressions of one man's faith that the business of preaching is supremely worth while, that its themes are the most fascinating as well as the most important which can occupy the mind of man.” The themes discussed are vital ones; the presentation is clear and forceful; and one reads them with a consciousness of both pleasure and profit, though not agreeing in every detail with the interpretations given and the points of view expressed. The judgement of the present reviewer is that the book will not find a place among the abiding sermonic literature of the twentieth century.

D. W. R.

THE LIFE OF ALEXANDER WHYTE, D.D. By G. F. BARBOUR. Illustrated. Hodder and Stoughton, Ltd., 20/ net.

This book ought to be in every theological library, and its message explained to every Chinese theologian studying with a view to the Christian ministry. Our hope is that many a student may be stimulated by the example of Alexander Whyte. In spite of early handicaps and difficulties that would have daunted one less courageous, this high-souled youth and diligent student, “oceanic reader” and eloquent preacher, carried out a fruitful ministry and attained a unique success. Whilst Alexander Whyte was undoubtedly endowed with rich intellectual gifts, his great natural capacity was linked with and expressed in an untiring and self-denying industry. Although one of the rare “company of encouragers” he had no sympathy for lazy students.

The chapters telling of early circumstances and influences are followed by a succession of moving pictures of Dr. Whyte in his many-sided ministry. A chapter is devoted to his conduct in the Robertson Smith case, his vindication of liberty of judgment, and his attitude to Biblical criticism. Other chapters are devoted to the ideal home life, the plan and procedure of Dr. Whyte's famous classes, his studies, travels, methods and friendships. Many prominent figures give and gain light, such as Candlish, Marcus Dods, Newman, Gladstone, Taylor Innes and others. From the glimpses of the mother to the pictures of the grand-children, from the appeal of the post-

card to the message of the books, from the confidences of the study to the utterances of the pulpit, from the shyness of the mystic to the passion of the apostle, there is much for the reader to ponder over, and all is so skilfully woven together as to make this work one that will have a permanent place in religious biography.

To the missionary in China much of personal value can be learned from the growth and environment of such a vivid, living and loving personality. In these days of distracting controversy it is significant that Dr. Whyte's openness of mind to the new thought never detracted from his loyalty to the old truth.

G. M.

BRIEF MENTION.

HOW TO READ THE BIBLE (如何讀聖經)—Walker F. Adeney, translated by Zia Zong Kao (謝頌燕). Christian Literature Society, Shanghai. 12 cents, postage extra. Mandarin (官話).

This useful little book of fifty-six pages is divided into two parts. The first after a short Introduction, deals with General methods of study. The second part deals with Particular methods of study in the Old and New Testaments with the separate books. The language is good clear mandarin. The translation seems to be clear and correct so far as one can judge without having the original to compare with it. In dealing with doctrine the author gives authorities on both sides leaving the reader to judge for himself.

OUTLINES OF GENERAL ACCOUNTING—John Earl Baker, Commercial Press, Peking.

This book is written to assist young railway accountants in China. It is indebted very largely to an American work, "American Railway Accounting" by Prof. Henry C. Adams. Students of railroad problems, and accounting in particular, should have a copy of this book in hand.

CHRISTIANITY AND THE NON-CHRISTIAN RELIGIONS, Edmund Davison Soper.

ARE MORE MISSIONARIES WANTED IN CHINA? Milton T. Stauffer.

SOME ATHEISMS TO WHICH THE MISSIONARY SEEMS SUSCEPTIBLE, D. Willard Lyon.

NOT LEADERS BUT SAINTS AND SERVANTS, J. C. Winslow.

WHAT CONSTITUTES A MISSIONARY CALL, Robert E. Speer.

PREPARATION FOR MISSIONARY SERVICE, Paul W. Harrison.

All the above are published by the Student Volunteer Movement for Foreign Missions, 25 Madison Avenue, New York City. They are reprints of articles published recently in various magazines. They cost 15 cents gold each, with the exception of the last one, which is 10 cents. A useful and suggestive series of pamphlets.

THE INDIGENOUS CHURCH—Sidney J. W. Clark, World Dominion Press, 3 Tudor Street, London, E.C. 4. Price 4d. Copies supplied free to missionaries on application.

This is a reprint of a paper written at the request of the Secretaries of the National Christian Council of China and originally entitled "The Country Church and Indigenous Christianity." A most stimulating and suggestive pamphlet.

THE CHRISTIAN ENTERPRISE ABROAD—Student Volunteer Movement for Foreign Missions, 25 Madison Avenue, New York. Gold 25 cents per copy.

A pre-convention study prepared for the Ninth International Convention of the Student Volunteer Movement for foreign missions. In addition to a message to the delegates, it contains four stimulating addresses. (1) Nationalism, Race Spirit and the Missionary Appeal,—D. Willard Lyon. (2) The Development of the Christian

Churches in Foreign Lands—Dr. A. L. Warnshuis. (3) Spiritual Opportunities in Specialized Types of Life Service Abroad—Dr. P. W. Harrison. The last deals with "The Student Volunteer Movement for Foreign Missions," setting forth its origin and purpose. Good material for students.

THE LINGNAAM AGRICULTURAL REVIEW, June 1923, Canton Christian College, Canton, China.

Agricultural work by Christian institutions is growing. One of the results is increase in publications dealing with these problems. This Review tackles such problems as the feeding of chickens, dairy cows, the fat content of water buffalo's milk, parasitic infections, Hainan plants—a list of 54 pages, etc.

FAITH AND HEALTH,—Charles Reynolds Brown. Thomas Y. Crowell Co., New York. Gold \$2.00, postage extra.

Belief that Jesus gave miraculous help to people in His times and that such help is open and available to-day, is the foundation of this interesting study. Various health movements, including "Lourdes" and "Christian Science" are treated. Christian Science is heavily scored. The author holds a diploma as a healer and has had much experience of this cult. He feels, therefore, qualified to speak frankly about it. The help promised does not include disease where tissues are injured. The author believes also that the Church has a task to perform in making the facts about this "mighty help" known.

WORLD DOMINION, edited by James Cochran, World Dominion Press, 3 Tudor Street, London E. C. 4. Annual subscription 2/6d post paid.

A monthly journal dealing with missionary principles, policies and methods, looking at them from a world viewpoint and their relation with matters of everyday concern. It stands for co-ordination and co-operation on a world basis.

EDUCATIONAL REQUISITIONS FOR THE CHURCH IN CHINA—W. Henry Grant.

This brochure is based mainly on the report of the China Educational Association. It is a strong appeal for the strengthening of Christian Educational work. Incidentally some practical problems are touched upon, such as tutoring students in middle schools, and rural education.

THE ABIDING PRESENCE—Student Christian Movement, 32 Russell Square, London W.C.1. 3/- net.

A volume of meditations and intercessions of devotional missionary character. Would seem to be of more use to Anglicans than others.

CHURCH PRINCIPLES.—P. Carnegie Simpson. Hodder and Stoughton Ltd., London. 5/-net.

This book has come out of discussions in connection with the Lambeth Appeal on Christian Unity. It aims to give the "salient and guiding principles of the main aspects of ecclesiastical life and order".

THE QUEST FOR TRUTH—Silvanus P. Thompson, F.R.S. translated and adapted by Isaac Mason. Christian Literature Society, Shanghai. 6 cents, postage extra.

Twenty-three subjects are briefly discussed in a book of fifty-one pages. The style is easy wenli and the get up pleasing.

A MANUAL FOR PREACHERS—Evan Morgan and Chou Yun Lou. Christian Literature Society, Shanghai. 10 cents a copy; postage extra.

This little book in mandarin is based on A Manual for Preachers by the Rev. H. J. Charter, B.A., B.D.

THE FOURTH "R" by Homer S. Bodley, Fleming H. Revell Co., New York G. \$1.75 net.

This book is really a plea for inclusion of religious instruction in all educational text books. The Fourth "R" stands for "Righteousness." In other words, education should aim to teach altruism and religion as well as the facts of the material universe.

INTERMEDIATE COURSE IN MODERN ENGLISH by C. J. Brown and H. S. Walker,
Macmillan & Co., Ltd., London. 3/6d.

A text book in modern English prepared primarily for intermediate colleges.

IN DEFENCE OF THE ENGLISH CHURCH by H. Hensley Henson. Stodder & Houghton,
Ltd., London. 2/6d net.

This is an attempt to define more definitely the position, standards and significance of the English Church. One chapter deals with the reunion of Christendom.

Correspondence

Indemnities and Protection.

To the Editor of

The Chinese Recorder.

DEAR SIR:—On such a big expanse as China the waves of the storm of the Revolution can hardly be expected to die down within a couple of decades. Leader after leader may have to rise to power and sink down again before the country is ready to give any leader a real chance, and until at the psychological moment a true leader emerges.

In the meantime why be resentful? Fishers of men we are in a stormy sea. But is it not of choice? Did we not know it might be rough?

If we walk along the highway of the world with our Story to tell, and enter a house where there is a family quarrel proceeding, then, if a flying stool hits us, should we go to the window and call the police? It was not aimed at us, the strugglers even shout a sort of apology. If we like to stay, we may even help to slow down the fight and show a better way. Both sides may indeed become a bit shamefaced by making such a bad display in the sight of strangers. But if we go to the window and call the police to protect *us*, it will not even gain the respect of the man in Navy Blue, much less of the worried household!

Can a civilian expect to carry on business as usual in no-man's-land? It is more and more evident that the condition of China is that of a wide-spread and complicated civil-war area, hardly any parts of which can be considered as other than no-man's-land territory, in which it is hardly reasonable to expect the warring factions to preserve the safety of outsiders, who, however good their motives, insist on intruding. The nominal Government, in order to secure foreign recognition accepts responsibility which it has little expectation of being able to discharge.

The presence of foreigners in the country, therefore, inevitably causes considerable embarrassment to the whole Chinese people, not least to those who wish us well.

It is thus quite an open question as to whether we as missionaries should willingly prolong this embarrassment, or whether it would not be more just to frankly recognise the unfairness of asking protection or indemnities from a people in such a situation. Even the Chinese Christians in many places, are feeling that the presence of the foreign missionaries, even of doctors, is an expensive luxury. In a recent case they besought the missionaries to withdraw, (and as it turned out only just in time,) lest an indemnity, which is usually exacted *locally*,

should be wanted for life as well as property. As a matter of fact the Society concerned in consultation with their missionaries on the field decided not to seek any indemnity for property which was destroyed shortly after the missionaries left.

If therefore, missionaries are to remain in inland China, it should in all fairness be at the risk of the missionary and the Society.

Further, in view of these great risks, there will have to be an element of selection between some missionaries and others—or a system of volunteering. Growing families; ability of members of the family to face risks themselves, or risks suffered by others, even of capture, death, or future poverty; varying conceptions of the extent to which they are “called” or not to such risks, or whether it might not be a needless “tempting of providence”;—all these factors will weigh as greatly and result as differently as in volunteering for active service in an ordinary war.

It may therefore soon appear, if the state of the country gets worse, that only such missionaries should be asked or allowed by their Societies to live in the regions chiefly affected, as can afford to take the risks, and who—with or without assistance from their Society—are willing to dispense with indemnity for loss of life or property suffered, and who are ready to urge their own national Government not to take upon itself to embarrass the Chinese people militarily on their behalf.

K.

Shanghai.

Christianity and Buddhism.

To the Editor of

The Chinese Recorder.

DEAR SIR:—I have always been interested in Buddhism and have

seen much to admire in it; so when I saw two articles on the subject in the February issue of the *RECORDER* I perused them with interest.

When I read the dictum of Professor Wang of Nanking Theological Seminary that “A person who has not made a study of Buddhist Philosophy is not prepared to preach” I was startled into attention. I said to myself “I have been preaching for thirty-seven years. It is time I learned how to do my job” and so read the whole article more than once.

I read “In like manner we may say that all things are distinct from 眞如 or we may say that they are not distinct” I was comforted. I was not aware that philosophy was so easy. You may say it is so or you may say it isn’t. You are right either way.

Further on I read “One has said “it (眞如) is something similar to atoms or electrons or something beyond electrons.” The only similarity there can possibly be is that the author does not know what 眞如 is neither does he know what “electrons or something beyond electrons” are. It is impossible to make this definition mean anything.

Again when we are told “Unite 眞如 and spiritual motion and you have original mind” we are again offered an explanation which means nothing. You might just as truthfully say “Unite 眞如 and gravitation and you have Einstein’s law of relativity.” There is no sense in either sentence.

The truth is, these definitions are nothing but meaningless dialectical gyrations which lead nowhere. Buddhism may be all its exponents claim for it but if they want to make it understandable they will have to use words which connote some definite ideas.

Sometimes by rearranging the words in a sentence one gets a glimmer of its meaning. For instance, we read "Unity is the origin of all changing phenomena." I cannot make sense of that sentence but, if it reads "beneath the apparent diversity of changing phenomena there is a changeless unity" I would understand the words but would be still perplexed by the thought. I would have to ask myself "What is the unity that underlies phenomena?" And only when that question was answered could I understand the meaning of the sentence.

When I do get a sentence which I clearly understand I find myself in violent opposition to the philosophy of Buddhism. As when I read "The universe of men and things is not real. It is but the creation of false perception." I am compelled to ask: What would science reply to such a pronouncement as that? What would happen to physics, chemistry or astronomy if the exponents of those sciences acted on the above assumption? Does not belief in this doctrine explain the barrenness of Buddhist philosophy? How can it lead anywhere when it does not believe that anywhere exists?

In an earlier part of this issue of your journal Christian teachers are blamed for failing to relate their teaching to the facts of Chinese life. How does Buddhism relate itself to the facts of life?

If the world of men and things has no real existence then right and wrong, truth and error, vice and virtue have no existence. Are your pro-Buddhist writers prepared to accept this?

On the whole I am inclined to accept the view of Tai Hsü given two pages further on "Since the ideas of God given in Christianity are not found in these (Buddhist)

terms there is no relation between the two concepts."

J. D.

Does Mission Policy Fit China's Needs?

To the Editor of

The Chinese Recorder.

DEAR SIR:—A. G. A's letter in your December number on 'The Outstanding Hindrance,' will no doubt find an echo in the hearts of many missionaries who sympathise with his views.

It is symptomatic of the unrest of mind resultant upon the pondering over the missionary problems that have faced us in their more acute form, since the National Christian Conference.

In all our present day local Church Councils and Synods there is a new atmosphere and a new outlook, and an almost painful desire for guidance, as we seek to advance on a new territory of policy, with the objective of the ultimate realization of the ideal of an indigenous Chinese Church.

The majority of our Committees and Synods to-day possibly have something approaching an equal representation of Chinese and Europeans, and in many cases it is undoubtedly true, our Chinese fellowworkers are very keenly watching the working of the European mind, and submitting to their own test the *reality* of our intentions.

To many ardent workers who wish for an immediate consummation of their hopes the present policy of many missions must inevitably appear suspect, and many of the recent modifications in our 'order and form of business' must appear as compromises which fail

radically to touch the roots of the prevailing discontent in the Chinese Church; although the various Home Boards have made what they consider to be an honest attempt to meet as far as they are at present able, the desire for autonomy in the Chinese Church.

As you, Sir, indicate in your suggestive leader, there is at present a widespread questioning as to what is really meant by an 'indigenous' Church, and we are feeling our way in the dark for a definition that shall really be satisfactory.

In the meantime our practice so obviously contradicts our profession, that renewed misunderstandings must arise. We talk in committee about the increased powers that shall be exercised by our Chinese colleagues, and after the lapse of a few months they behold on the mission compound a new block of handsome buildings for the accommodation of the European missionaries. This in spite of our protest of our desire to decrease, looks perilously like a fresh attempt to dig ourselves in more securely; and no doubt is interpreted in such a way by those watching us; whereas the facts may be that such buildings are the last fruits of a policy that has already received its death blow; the outcome of a scheme of many years standing that has only just materialised, because the Home Boards have only just seen their way to send the money.

Anachronisms must occur whilst one dispensation is slowly dying and another is slowly being brought to birth.

We speak in our committees of our willingness to decrease, but our statistics as you indicate, reveal a steady growth in many cases of our European staff. It is urged in our councils again and again that we *must* have an extra European lady worker here, and another Eu-

ropean male worker there or else the work will suffer, and yet we are grieved when our *reality* is questioned, and do feel honest enough in our demands.

We look to the N.C.C. for some suggestion of policy that finally all missions will be able to adopt.

To your correspondent it seems that for the future welfare of the Church of Christ in China, we should be prepared immediately, to square our practice with our professions; instead of losing our self-respect and forfeiting the confidence of our Chinese brethren in the pursuance of compromising legislation which actually gets nowhere. Let us be prepared to stand by and see the Church suffer rather than appoint that extra European worker; and the chances are that a glorious disappointment will be ours.

Let us in *reality* seek for the removal of the reproach of the Christian Church being a 'foreign' Church; although for a time gross abuses may creep in and threaten to destroy the edifice already erected; for we can be confident there is that in Christianity itself which will call forth effective reforming zeal and activity, as it has done in the past.

The Church can still have its picked European missionaries on the field as advisers and intermediaries between the Western Boards and the Chinese Councils, recommending and suggesting; its picked educationalists and its expert doctors and philanthropists; but the supreme work of the Church should be done by the Chinese. Thus it may be that more quickly than the most sanguine of us anticipate, the Church in China may come to be regarded as no more foreign than Buddhism, which was never so active in the formation of new societies as it is

to-day, and possibly never in its history in China so aggressive in its reforming zeal and its missionary propaganda.

I am, dear Sir

Yours truly,

N. PAGE.

Missionaries and Simple Life.

To the Editor of

The Chinese Recorder.

DEAR SIR:—The Friend who writes in the January *Recorder* and signs A. G. A. makes me feel I must spare a few minutes to challenge some of his remarks. I'm quite a new comer, having been out only two years and do not claim to have much knowledge about the many difficulties of present day missionaries. However, I must say I have not seen any special signs of the weaknesses assigned to (I suppose he would say) the generation to which I belong. My own contemporaries as far as I can see have not gone to the extravagance of even desiring a better place of residence, being content to accept quite cheerfully what is already there for their use. As to summer cottages, what I've seen are decidedly the worse for wear and tear. With regard to the summer vacation, even if some of us do take about six weeks, surely it is not time wasted, if by so doing we can come back to our several tasks renewed both physically and spiritually. After all the missionary is very human and in taking a well earned rest, he is only doing what his brethren in the homelands do every year, and surely any one would admit, that the circumstances at home are somewhat different, considering they have not climatic conditions to become adjusted to.

To a certain point I agree with our friend, that each generation seems to have less stamina and

poorer health (alas I have to include myself *since* coming to China) but is not this a world failing, at least in so far as civilization has made its rapid advance. It is not a thing to my mind that can be remedied by trying to lead the "Spartan life" when the whole environment in which our lives have been lived has been the means of making us what we are physically. I quite agree that a simple life is good for one, but is there any reason why the missionary, especially as it seems to me in many cases the unmarried woman missionary, should be regarded as if made of cast iron material and expected to go on at high pressure all the time.

Then again does our friend live in such an advanced circle of Chinese Christians that they are even now ready to stand alone? Surely this is the desire of all Christian workers, but some of us whose lot is cast in an up-country station, realise that such a happy state of affairs has not been reached yet. One looks round the district and sees hundreds of lives untouched by the Gospel message. How many of the Chinese Christians are willing to take the message to these people? Let us be thankful there are some who spend themselves in work for the Master. Alas our Chinese friends are no worse than many in our home countries, where there are yet many who claim to be Christian and yet are content to give only the service that can be seen of men.

G. M. S.

January 28,th.

The West China Missionaries.

To the Editor of

The Chinese Recorder.

DEAR SIR:—In the discussion of the statement made by a "prominent

evangelist" adversely criticising West China Missionaries for leaving their stations, controversy seems to have centred round the question whether the accusation were true or not. It is now acknowledged to be untrue. I wish to suggest that if it were true the missionaries would have nothing of which to be ashamed and nothing to regret. Was Paul a coward because he allowed himself to be let down from the wall of Damascus in a basket, or fled from Thessalonica leaving his converts to face the early troublous days alone? There is no indication that his contemporaries thought so. In a country like the China of today, in which government is disintegrated and civil war and banditry are rife, it would be culpable folly not to take precautions: it would be worse if a man kept his wife and children in needless danger, just as it is worse of those, Chinese or foreign, who sit in the security of a foreign concession, to repeat a cruel aspersion.

There is no question of deserting converts. Missionaries have less standing than their converts with any Chinese authority and have no legal right of interference except in cases of persecution, and then only through their consuls. They cannot therefore appeal to the secular arm with any authority: and it is the business of the government of China, as it is of government in any other country, to protect its people and the stranger within its gates.

Yours faithfully,

T. W. DOUGLAS JAMES.

To the Editor of

The Chinese Recorder.

DEAR SIR:—Thank you for the good number of *The Recorder* (February, 1924) just received.

In Mr. Reichelt's article entitled *A Taoist Story of Christ*, the identification of 嘉俾陀爾 with Gabriel and of 亞納斯 in with Annas is plain. Does not 罷德肋, *Paitelc*, or less probably, *Pitelc*, stand for Peter, a confusion of the Simeon of Luke 2: 25-35, with the apostle? I rather think that a similar confusion once occurred in connection with Simon, the Pharisee, Luke 7:36ff., who was also given the name of Peter, but I cannot lay my finger on the reference.

Yours sincerely,

A. R. M.

To the Editor of

The Chinese Recorder.

DEAR SIR:—I have received a number of inquiries regarding the possibility of obtaining copies of "The Christian Occupation in China." These inquiries continue to come, and some of them from persons and institutions that ought to be supplied with this valuable reference book.

May I ask through your columns whether it is possible to obtain any second-hand copies of the book? I shall be glad to hear from any persons who are willing to sell the book, if they will at the same time inform me of the price they expect to receive.

Faithfully yours,

A. L. WARNSHUIS.

The China Field

New Policy for Rural Work.

During the past year our mission has adopted the following policy for rural work.

a. Worshipping places in villages must be found by the Christians themselves. Only in strategic centers is the mission justified in spending money either for buildings or workers, namely for strictly evangelistic work.

b. Christians are instructed to assemble in a home for worship or in a public place as soon as they can support it.

c. Workers engaged by the mission are to do missionary work only, that is to do evangelistic work and to establish the church and not to carry it on forever. They shall teach bodies of Christians to worship God themselves and shall visit them from time to time to instruct, to encourage and to superintend.

d. In good centers chapels and schools may be jointly conducted by teacher-preachers, jointly supported by the Mission and the community. This gives the man in charge a tangible job and an excellent opportunity to influence the youth, their homes and the community in general. This is based on the fact that the average preacher left ALONE in a chapel is not able to earn his salt. This is no disparagement of the average preacher; rather it is a trait of human nature recognized by the Master. The exceptional preacher can be set down in any place and get results.

Of the above policy it is too early to give concrete results. It may however be said that in several small places groups of Christians are meeting every Sabbath for worship.

In beginning rural work the writer's plan is to visit village centres with three or four trained workers and as many non-trained as can be had, for a week or two at a time, several times a year and literally sow the place down with a good supply of suitable literature by visiting every shop and house where feasible, by visiting all the schools, by street meetings every day and large mass meeting every night in central place. This works well and the average worker who when alone is a mere cipher becomes a real factor and a pleasant joy to himself in the work.

The fruit of all country work is hard to measure and thus we fail to realize the importance and possibilities of this work. It is often the boys and girls who have been touched by Christianity that are the first to leave their villages for larger centers. Some seed has been sown, prejudice has been broken down and the voice of a virile church calling the youth to a life of righteousness, service and sacrifice will meet with royal response. The forces against the youth in China who would live a Christian life are legion, hence the voice of the church must be heroic, triumphant and sympathetic.

Chinese Church Council, Loting, South China.

The most recent important development in the reformed Presbyterian Mission in Loting, South China has been the substitution of a Chinese Church Council for the former annual mission meeting. This Council is made up of a Chinese delegate for every ten members and all the missionaries.

It took over work at the beginning of 1923. We now send no requests for appropriations or appeals for money to our home Board. This change of policy came as a great shock to those employed by the Mission, and there was considerable talk about the foreigners forcing this plan upon the Chinese. We anticipated most of the difficulties we met but were surprised to find the amount of sin in the church covered up by the old policy.

The first year of this policy is now over. Although changes in this new organization need to be made and probably will be made within a year, we believe that beyond all doubt this step has brought and will continue to bring great blessings. One of the encouraging features of the new policy is the rapid development of new converts in taking over the responsibility of their own work and their establishing of meeting places near their own market towns. One man opened a place in one of the most wicked market towns in this district last April. In December 1923, Rev. R. C. Adams baptized 22 converts of the most promising type. In September 1923, another place was opened up by a young convert, one man furnishing an old building which has since been fixed up and another, not yet baptized, is giving a grove of trees to help in its upkeep. In a market town in another direction word was received that four Christians baptized last year are planning to open a meeting place. In the older stations where the new policy had made some hard feelings, we find these hard feelings are disappearing and a new spirit is manifested giving evidence of willingness to take over responsibility. The school and medical work have never been more prosperous. The medical work in Loting has always been

under the native church. They built the hospital, the doctor's home, and are now adding a new women's ward which is almost as large as the present hospital and last year also started the building of our leper hospital.

We are adopting a policy of issuing certificates to our members yearly if in good standing. There are a lot of so-called Christians about that are a disgrace to the church. It would be a fine thing for all churches to issue such, so that a Christian or man who says he is a Christian could be asked for credentials when he comes to a new place. We heard the other night of a man who was put out of our church for a serious offence and who is now employed in one of the Canton churches. If he had been asked for credentials he would have had difficulty.

E. J. M. DICKSON.

Bandits Again!

It was nearly noon on Monday when our five carts rumbled out of the inn yard and took to the road. Our boxes and heavy baggage were securely roped at the front and back of the carts, our small traps with our bedding and ourselves were packed inside, where we endeavoured to arrange things so as to minimise as far as possible the jolts and jars of the springless carts and the rocky roads! Keeping warm was also no easy matter some days! But we have had a very good journey indeed on the whole, and the last few days, especially since getting into Shensi, where the road has been wonderfully improved for the benefit of the military officials who run motor cars, we have been able to sleep quite a good bit in our carts.

On Wednesday morning we were toiling slowly along the dusty road in a very deep and narrow cutting when some men appeared at the top of the cliff, and, pointing revolvers at the driver of the front cart, commanded us all to stop! At the same time several men—also armed with revolvers and swords—came running along the road, some following and some to meet the carts. These men, under the direction of the men on the cliff above, began a search among our belongings for firearms and valuables. With swords they slashed open two boxes and two suit cases, scattering the road with things they did not want and pocketing the things they fancied. They took \$80, a camera, two watches and some other things.

Just as the men were dragging a fresh box from one of the carts a signal was given from above, and almost in less time than it takes to tell, all the men had vanished, and we were left to pick up the scattered things and put them in the spoilt boxes! We had only just started on our way again when we met a long train of carts, carrying some officials and their families from T'aowchow, Kansu. They had a large escort of soldiers, both mounted and unmounted. Evidently the robbers had caught sight of this cavalcade coming, and so took to their heels. We felt that the arrival of this company was God's way of delivering us from what might have been much greater loss.

Though the bandits several times threatened one or another of us with their revolvers, we were all kept perfectly calm and cheerful. When the men were gone, Miss Thompson suggested that we ought to sing.

"Praise the Saviour, ye who know Him,

Who can tell how much we owe Him,

Gladly let us render to Him,

All we have and are."

From that time on our journey was quiet and uneventful. The military authorities, hearing that we had been molested, sent soldiers to escort us from the first guard post passed after we left the spot where we were robbed. As we had not money enough left to pay our way, Mr. Hagqvist asked the officer-in-charge at Tongkwan to lend us some. He forthwith refunded the \$80 we had lost, and said he would try and recover the other articles for us also!

S. J. GARLAND.

Social Survey of Farms.

The College of Agriculture and Forestry, Nanking has just published an interesting pamphlet on "An Economic and Social Survey of 102 Farms Near Wuhu, China" by J. Lossing Buck. The following general facts are very significant:—"The ratio between male and female children under 10, is like so many other things in China, quite opposite to the same ratio in the West; that is, there is a greater proportion of males. This ratio continues up to the age of twenty. There are two well-known reasons for this; first, in childhood boy babies are more valued than girl babies, and hence receive more care; second, a proportion of the girl babies are thrown away. A third possible reason is that the person questioned might neglect to count any girl baby under two years of age. Between the ages of 16 and 20 many girls are married off as early as possible for economic reasons and go to live in other villages. Of those who are brought into the village as brides, a percent-

age die in childbirth, and the rate of death in childbirth in early marriages is greater than in the later marriages. Between the ages of 21 and 30, the proportion of men and women evens up, and the reason is that by this time all the men are married, and the unmarried women of the village have left before reaching this age. The percentage of later age groups are about equally divided between male and female. The average age at which the operator when a boy began helping his father was 12.7 years, and the average age at which he ceased was 22.8 years. The average age of the operator was 43 years. The average age of his marriage was 21.7, the youngest being 17 years and the oldest 26. The average of his wife at marriage was 19.5, the youngest being 14 years and the oldest 25.

Of those owning their property 73% reported that it was inherited, 22% that it was both inherited and purchased, and 5% that it was purchased.

All the operators were born in the same village they are now living in. This is also true of all the operator's fathers. Of the operators' wives, 38% of them came from the same village as that of the operator and 38% of the operators' wives' fathers were also born in the same village. The three villages had a total of 254 families.

The largest of the three villages concerned had a population of 120 families. The fact that many of the marriages take place between people of the same village raises the question of how much inbreeding one might find in village life.

Chinese Christian Architecture.

The readers of the RECORDER may be interested in another experiment in the adaptation of Chinese architecture to the purposes of

Christian worship recently completed at Showchow, north Anhwei, one of the stations of the American Presbyterian Mission.

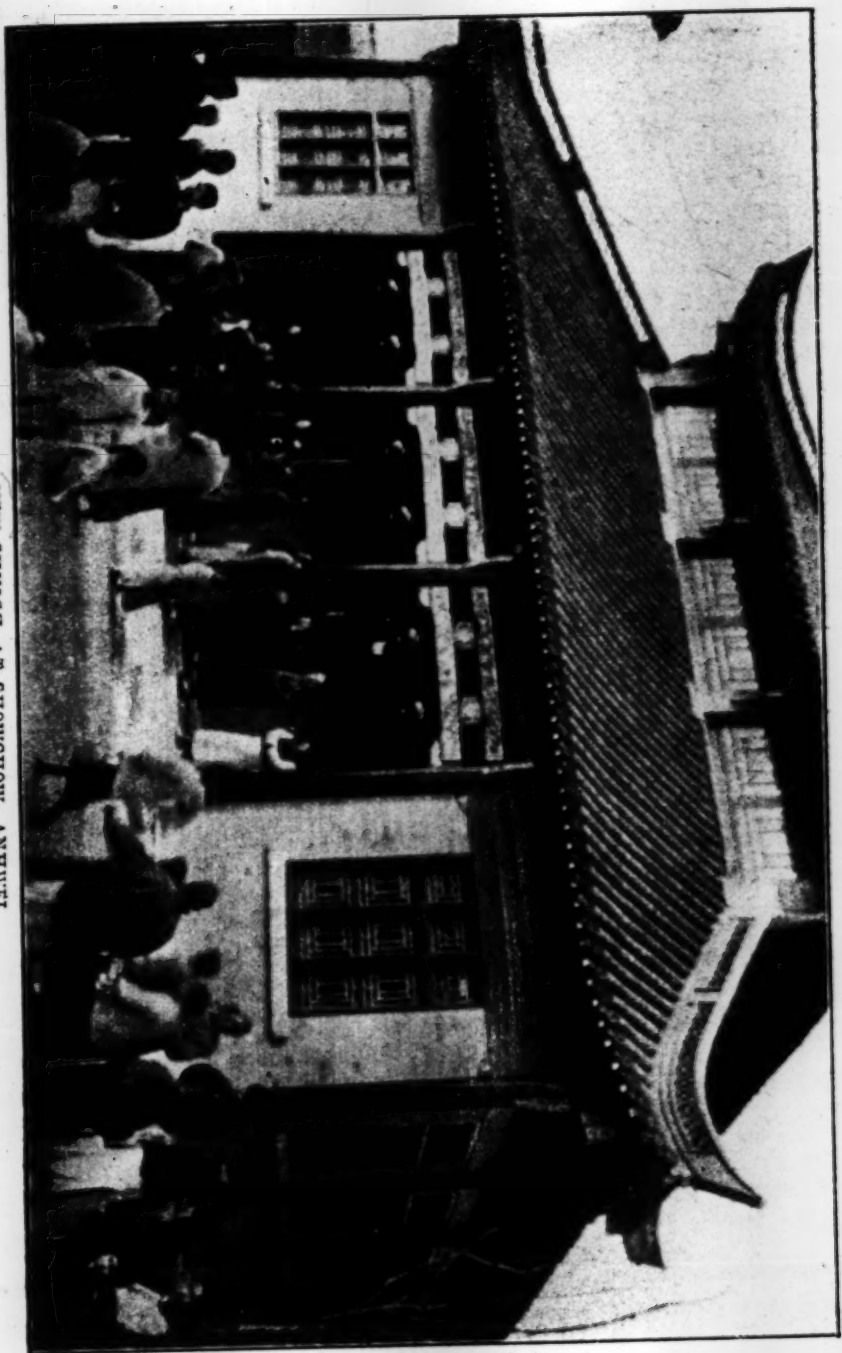
The plans of this Church were drawn up by a committee of three Chinese and one foreigner and constructed by an experienced Ningpo builder. It was put up without any architects' blue-prints. It is eighty feet long and fifty feet broad with a seating capacity of from six to seven hundred.

The Chinese character of the building has been a great source of pride and enthusiasm among the Christians and has won the interest and appreciation of all classes outside the Church. The cross and other Christian symbols have been worked into the decorations both inside and out. The beam of the chancel has three carved panels depicting the Nativity, The Crucifixion and the Ascension. Despite the red pillars and combinations of brilliant colors on the panelled ceiling and beams the building has a distinctly Christian character and decided atmosphere of worship.

How the Phonetic Goes.

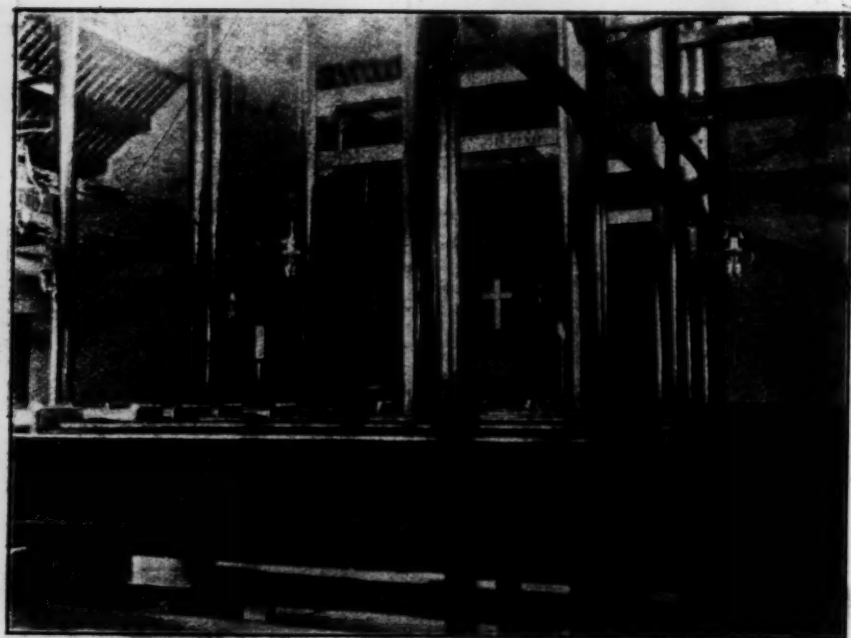
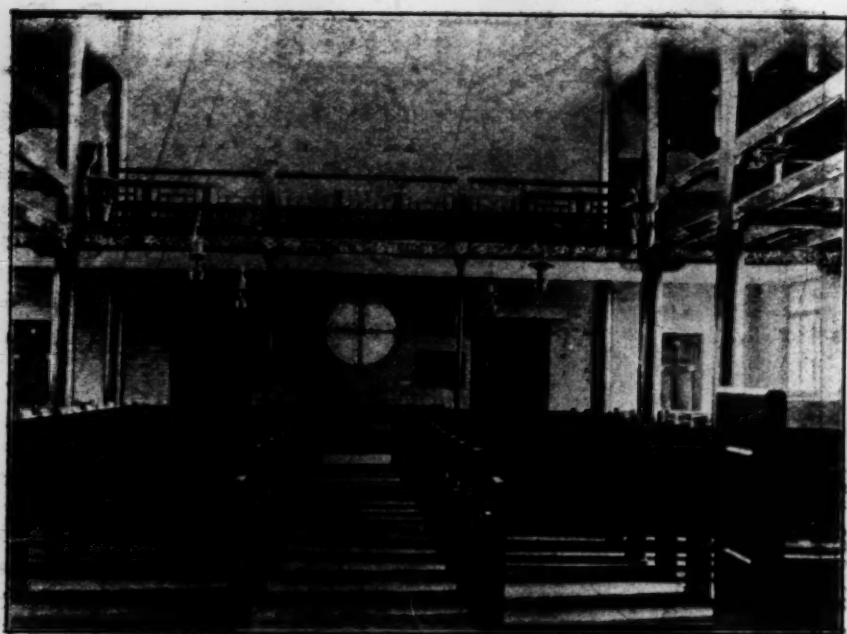
Since Miss Garland went home, we have not written about the progress of the Phonetic movement at Shekichen, Honan; but the work has just been going on steadily all the time, and though our consumption of Phonetic literature has not been phenomenal it has been regular and, excepting the first boost when we had to lay in stocks of everything, has a growing one.

At the present time there are some six separate Bible and Phonetic schools for women in progress, one at the centre, and the others at different outstations, the leaders being women trained here last year or the year before. Quite a num-



NEW CHURCH AT SHOWCHOW, ANHWEI

(See article on "Chinese Christian Architecture," Page 270)



INTERIOR OF NEW CHURCH AT SHOWCHOW, ANHWEI
(See article on "Chinese Christian Architecture," Page 270)

ber who are now reading character started with the Phonetic.

Only last week a young farmer from one of our outstations came in to buy eight New Testaments for men and boys who had learned to read at a Phonetic school he had been conducting on his own initiative in his own village. He secured an attendance of between 20 and 30. Some of those who learned at his school are now coming regularly to the Sunday services. Apart from the Phonetic he is illiterate himself, and his sole stock in trade is his love for the Lord and those about him and his knowledge of Phonetic. We knew nothing about this school till it was all over.

This week the Bible-woman from that same outstation came in and told us of seven or eight women who follow all through the Sunday services with their Phonetic New Testaments and Hymnbooks.

We of course have many more than that who do this at the central station, and in a greater or lesser degree it is true of almost every outstation in our district.

We are daily proving the usefulness of the Phonetic in other ways. It is the common means of intercourse between the outstation Bible-women and ourselves.

Our cook and coolie have used it for years now for their accounts.

My head carpenter makes all his notes of work done and materials used by its means.

We ourselves constantly use it for classroom work, in school and Sunday school both. Of course we ought to be able to write Chinese character. But it was not included in the C.I.M. course of study until recently, and one's time seems to be too full up now to give the time necessary to learn.

We would very much like to see the whole Bible out in the Phonetic,

but realise the difficulties of bulk and expense. We have not found much call for Phonetic literature outside the New Testament, Gospel portions, Tracts and Hymnbooks. That may be due to lack of initiative on our part. It is partly accounted for by the extreme poverty of the people, whose busy lives and hand-to-mouth existence precludes much possibility of their ever becoming large readers.

ERNEST WELLER.

Militarism in Szechwan.

Chengtu has at last fallen to the Northerners and the event is thus described in the Chengtu daily Chinese paper and translated by a student:

"The Chengtu city gates were shut on the 3rd of February. Commanders of the Chengtu forces, Hsiung, Lai, Chang Ch'ung, etc., were all in the city. The fighting approached nearer and nearer; till the nights were accompanied by the roar of cannon, the whine of rifles and battle cries. The besiegers tried to climb the city wall and the city soldiers drove them off. On the streets communications were all closed every day at 6 p.m. and street guards were posted. Many lamps were taken by the soldiers to the city wall and many men were also taken by the soldiers on to the city wall and made to cry out to increase the volume of the battle cries. The hottest fighting took place on the 7th, moving from the north to the east, back and forth till at last the arsenal was captured by the besiegers. At night the doors of the East and South gates were broken by shells; next day the firing decreased in violence. Lucky no shells were fired into the city and only a few

people were hurt by the bullets. In the evening and night of the 8th all the Chengtu forces retreated out of the city, the pioneers of the besieging forces entered after the second watch, the leaders climbed over the city wall and opened the gates. It is said that Hsiung Keh-wu left the city on the night of the 7th. Before he left the city he addressed his men on the parade ground and informed them that he was no longer able to carry on the war as his money had been used up. He disbanded his men and gave them liberty to do as they pleased, they might join the victors, go to their homes or become robbers. Yang Sen, Liu Hsiang, Yuen Tsu Min entered the city by the east gate, Ten and Ch'eng entered the West gate, and T'ang Tze-tsin the North gate and also T'ien Sung-iao and the "Great Footed Lan" are in the city. The people outside of the North gate and the people inside the South gate were looted badly by the retreating soldiers, some families were looted by the first arrivals. In the early morning of the 9th the inspecting patrols of the new City-Defence Headquarters appeared on the streets. Many looting soldiers were beheaded by them, their bodies lie on the streets, some in front of the Headquarters and some at its back door, the heads were hung on a bamboo pole which was carried about the different streets and at last were distributed to be hung at the four gates. Many other robbers were beheaded here and there, in front of private houses or on the streets. It is said that Hsiung Keh Wu is being pursued. Yang Sen issued a proclamation stating that he is with the order of the Government to promote unification to abolish the troubles of Szechwan; besides, he says, that the Chengtu forces last time when

they entered Chungking were allowed to act without restraint for three days."

The Appeal of the Universal Religion.

"The West China Missionary News" for January, 1924, contains a translation of the appeal to all nations put forth by Tang Hwan Chang, self-styled "The Founder of the Universal Religion of Six Sages" referred to in the March, 1924 issue of the CHINESE RECORDER. In the same issue Dr. Spencer Lewis says that Tang was originally a disreputable first degree man who was at one time expelled from the Church for using opium, a habit to which he was apparently still addicted when the appeal was published. The appeal prophesies the coming of many tremendous catastrophes, all of which are the "greatest ever." Among these is an earthquake, an eclipse of the sun, a flood, thunder, the falling of stars and a disastrous visitation of angels and heavenly soldiers to the world. These calamities were threatened because:—(1) Of existing evil. (2) Too great love of the world. (3) To witness to the "genuine doctrine."

Foreign nations are to suffer because of their conceit and their contempt of the Chinese and the "genuine doctrine." Kings and presidents are to suffer because of their autocratic power and prestige. Ministers and officials likewise are in danger because of the sins of their governments. Soldiers cannot escape death because they have killed or intend to kill others, and their own death in the present or future is the only adequate compensation for this evil act. Scientists and philosophers are in danger because of their denial of

God and their assumption of tyrannical power. Capitalists, whose love of gain has created many wars and caused the death of many people, will also lose their lives. Violence on the part of labourers places them in dire danger also. In-so-far as they use violence to obtain their goals, which are assumed to be just, they will suffer with the rest. Christians are threatened also, for they have "beautifully talked about hygiene and how to make the nation rich and strong." Furthermore they have both "instigated and participated in hostilities." They have advocated altruism, even sacrificing themselves to kill others. But this kind of sacrifice is not the same as that taught by Christ. His

sacrifice was intended to save men not to kill them. The Mahomedans, the Jews, the Buddhists, the Confucianists and the Taoists are likewise included in these calamities. Finally all are exhorted to repent and *learn the doctrine* in order to be saved. The whole appeal is a mixture of high altruistic ideals, jumbled prophesies, wild imaginings, restless ambition and a modicum of desire for the truth. Mr. C. W. Sparling in the same issue quotes a Chinese as saying "a great battle between the religions has begun and will continue until the superior worth of one is proved to the mass of the people."

The World Field

The Chekiang Federation Council is to meet in Ningpo, April 25-28. Topics for discussion may be sent to Rev. Nyi Liang-pin c/o Hangchow Union Committee, Hangchow.

A Missionary Honored.—On the occasion of the anniversary of the Berlin Missionary Society, founded on the 29th February, 1824, the Berlin University conferred the degree of Doctor of Divinity on the Rev. C. I. Voskamp of Tsingtau, China.

The World's Christian Endeavour.—This world-wide movement now has about twelve hundred societies in China, according to an article in the "Sphere," of January 1924. Christian Endeavour Societies are found in almost every nation of the world. In India, for instance, there are about two thousand societies and some hundreds also in Japan. Within the last two years nearly eleven thousand new societies have been formed in America alone.

Chinese Student Conference in Germany.—The first Chinese student Christian Conference was held recently in Elbingeroda, Germany. Thirty Chinese students attended. There were also eight German and one American student present. Though the majority of the Chinese delegates were non-Christian, the conference was distinctly religious. The mornings were devoted to forum discussions, the afternoons to spiritual addresses and the evenings to reports on Christian work.

Missionary Fellowships.—Of the six Missionary appointments made annually by Union Theological Seminary, New York, three come to China for the year 1924/25. Rev. Frank Rawlinson, D.D. of Shanghai, and Rev. Peng Chin Chang, Peking, have been appointed Missionary Fellows, and Mr. Y. T. Wu, Peking, Missionary Scholar. The other appointments were Professor Takuo Matsumoto of the Aoyama Gakuin, Tokyo, Japan,

Rev. H. W. Outerbridge, Professor of Systematic Theology and Theism, Kobe, Japan, and Professor John J. Cornelius, Professor of Philosophy in Lucknow University, India.

International Organizations.—

An editorial in the "Sphere" for January 1924, states that according to the "Handbook of International Organizations," there are now 353 international organizations for all kinds of purposes, besides the eighteen commissions directly connected with the League of Nations itself. The "World's Evangelical Alliance" was the first international organization, and the "World's Alliance of Y. M. C. A.'s" the second. Dr. Timothy Richard succeeded in founding a branch of the Evangelical Alliance in Peking. This the second attempt to promote union in China, existed only temporarily. It is interesting to note that Christian International Organizations took the lead in this world movement.

Chinese leadership in Famine Prevention Work.—From a supplement of the "Peking Leader" dealing with the work of the China International Famine Relief Commission, we learn that the drainage project in Chi Ho Hsien, Shantung, has been altogether under Chinese leadership. It was throughout an engineering undertaking and was directed by Rev. H. L. Yee of Tsinganfu without engineering oversight. The full responsibility was assumed by the local people. In actual money it cost \$61,500 of which \$38,000 was provided by the villages concerned and \$23,500 by the International Famine Relief Commission.

Rural Improvement and the Holy Scriptures.—There is a story told of a certain minister who in a rich dairying section endeavored to get his parishioners who were dairy

farmers to organize a cow-testing association in order to breed up their herds and weed out the unprofitable members of each herd. But the people would not listen, and insisted he preach what they termed "the pure gospel." One Sabbath morning he preached from the text taken from Pharaoh's dream, "The lean kine ate up the fat kine," and after making a modern appeal based upon this scriptural background which had an economic significance, for it saved Egypt and Israel, they said to the minister—"Go ahead and organize the cow-testing association, we see it has the backing of the Holy Scriptures."

Quoted from the Introduction to "Biblical Backgrounds for the Rural Message." by Edwin L. Earp.

Rinderpest in China.—Dr. Charles S. Gibbs, bacteriologist, of Nanking University is in Kaifeng, Honan, working on rinderpest. This winter's epidemic seems to be particularly virulent and wide spread. It has been reported from Shansi, from Shantung (unless the disease there is other than rinderpest) and Nanchow in Northern Anhwei. The incidence of disease is high; in many cases 100% of all the cattle of a village die. Mr. W. E. Sallee of Kaifeng estimated about a month ago a mortality of 50,000 head of cattle, with a value of \$1,000,000, which would seem conservative in view of the wide area affected and the virulence of the epidemic. By now the loss is undoubtedly very much greater. Our last letter from Dr. Gibbs says he has arranged for an experiment in several of the villages near Kaifeng, using products which he has made in Kaifeng, and which he has already used with success on the mission herd.

Indemnity Remittance and Famine Prevention.—The report of the

Shanghai Chinese—Foreign Famine Relief Committee for 1923 refers to a movement to secure some of the unexpended portion of the American Boxer Indemnity money for the Hwai Valley Conservancy Scheme. Mr. George A. Fitch Secretary of the Y. M. C. A., now on furlough, is assisting in the presentation of this matter to the United States Government at Washington. It is stated that in the last famine of two years ago sixty-two million mow of land were inundated; this resulted in a loss of rice production amounting to over Mex. \$613,000,000. In addition to preventing this loss, the proposed reclamation scheme in the Hwai Valley will bring under cultivation an additional fifty million mow of land, which would increase the amount of rice produced to the value of Mex. \$375,000,000.

Canadian Methodists Meet Under Difficulties.—The Canadian Methodist brethren met in Luchow, Sze. Great fears were felt that no conference could be held because of the disturbed state of affairs. Mr. A. P. Quentin of Kiating was a delegate to the meeting. He writes as follows:

The Chunking delegates, "Pincock, Sparling, and Miss McNaughton arrived last evening (January 31st) having had a peaceful trip. Their story of the trip up river was very exciting. They were on shore while the steamer was being pulled up a rapid having paid \$200.00 to a bunch of robbers to escort them. Just then another band of robbers came along, lined them up and started them for the hills. When they had gone a short distance the original band arrived and a fight ensued, during which the steamer people, foreigners and Chinese, rushed to the river bank, got on a small boat and caught up

to the steamer which had gotten up the rapid. Above Hochiang the steamer broke down. Robbers here could not be bought over. The steamer was repaired and decided to return to Hochiang. This it did under fire. At Hochiang they were in danger all night owing to the arrival of Cheo Hsi Ch'en's army which had arrived and was fighting with Yang Ch'uen Fang's army. A hundred people including our missionaries were huddled together in the hold for almost two nights. They were fired on all the way to Kiang Tsin."

Lutheran World Convention.—In August, 1923 a Lutheran World Convention was held at Eisenach, Germany, a conference of historical importance. This was the first general conference ever held within the Lutheran denomination, which has now altogether a membership of about 80 million souls, and is perhaps the largest group within Protestant Christendom.

The immediate cause for the calling of this World Convention was the relief work done in Central Europe after the war by the Lutheran Churches in the U.S.A. It was found that great advantage would accrue if there were a large degree of common understanding among the various sections of the Lutheran Church in general, and of Europe in particular. A wide range of subjects was treated, both doctrinal and practical. It is of special interest to see that "careful consideration by groups of experts was given to missionary operations which have been established by various Lutheran sections and which require treatment by the Church as a whole on account of circumstances arising out of the World War."

The following from the "Lutheran Church Herald" will be read with interest:

"In Eisenach's market square, there stands St. George's Church. Within its walls the people gathered on Sunday, August 19th,—delegates, visitors to Eisenach, and townsfolk to the number of thousands. Scripture was read, hymns were sung, prayer was offered, and from the pulpit once graced with the presence of Dr. Martin Luther and in an auditorium once echoing his thunderous voice, a sermon was preached by Dr. H. G. Stub, president of the great Norwegian Lutheran Church of America. Five days later, the delegates, in formal assembly, received the report of its Committee on Organization. This committee recommended the designa-

tion of an executive group of six men: two from America, two from the central section of Europe, and two from its Northern nations. These six men are to articulate the sections of the Lutheran world, so that in missionary operations, in the care of migration, in the gathering and distribution of needed relief, in testifying to the truths of evangelical faith, and in defence against persecution and sectarianism, the whole Church may act in unity. As chairman of this committee of six, the convention named Dr. John A. Morehead, whose four years of work in Europe has made him familiar with both the needs and the powers of this great Church.

Personals

DEATH

FEBRUARY:

2nd, at Sianfu, Wayne C. Jordan, died of Typhus Fever.

ARRIVALS.

FEBRUARY:

14th, from America, Mary E. Cressey, N.B.

23rd, from U.S.A., Mr. and Mrs. Paul E. Shultz, Miss Abramson, Miss Ina Birkey, (all new), C.A., Mr. Birkey (new), Rev. and Mrs. William Taylor, C.I.M.

25th, from Australia, Miss Mary Mills, (new), S.P.G.

27th, from England, Mr. and Mrs. Hammond, and one child, Mrs. F. E. Parry, and two children, C.I.M.

28th, from England, Dr. E. H. Edwards, E.B.S.W., S. Golden, Miss R. Proctor, (all new), Rev. and Mrs. R. Hogben, and one child, C.I.M.

29th, from Sweden, Rev. and Mrs. A. Berg, Miss E. G. Berg, Mr. and Mrs. O. Carlen, Swedish Mission in China, Miss A. E. Akergrén, (new), Swedish Alliance Mission, Mr. I. Saumelsson, Mr. Nyström, Miss Jacobson, (all new), S.M.F.

MARCH:

2nd, from U.S.A., Miss Margaret Mack, Y.W.C.A., Mr. and Mrs. A. A. Torrance and two children, P.N.

4th, from Norway, Mr. and Mrs. Siltnes and one child, Mr. Audestad, Miss Souendal, N.L.K.

DEPARTURES.

FEBRUARY:

13th, for U.S.A., Mrs. A. J. Bowen, Methodist.

16th, for England, Dr. and Mrs. Grosvenor, for U.S.A., Miss Longhurst, all Y.M.

17th, for England, Miss Davidson, U.F.S., for U.S.A., Rev. and Mrs. E. H. Cressey, Dr. J. S. Grant, A.B.F.M.S.

18th, for U.S.A., Miss Carolyn March, Y.W.C.A.

19th, for England, Mr. and Mrs. W. S. Dixon, W.M.M.S., Mr. and Mrs. Took and four children, B.F.B.S., Mrs. F. S. Joyce and two children, C.I.M., for Ireland, Miss Grills, P.C.I.

25th, for U.S.A., Mr. and Mrs. F. S. Carson and two children, Methodist, Dr. H. S. Vincent, and two children, P.N., Dr. and Mrs. F. C. Gilhardt, A.B.C.F.M., Mr. and Mrs. E. P. Ashcraft, F.M.A., Rev. and Mrs. Stanley Carson and two children, Northern Methodist, for England, Miss Lena Clarke, C.I.M.

27th, for U.S.A., Dr. and Mrs. Geo. B. Davis and one child, M.E.F.B.

MARCH:

8th, for U.S.A., Dr. M. R. Charles, Methodist.

15th, for Canada, Miss Olive MacKaye, Y.W.C.A.

29th, for U.S.A., Miss Helen Scott, Y.W.C.A.

